बौधायनश्रौतसूत्रम्

VOLUME - I

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

The Baudhāyana Śrautasūtra together with an English translation is being presented here in four volumes. There will be other volumes also presenting Bhavasvāmin's bhāṣya and the word-index of the sūtra-text. The Baudhāyana Śrautasūtra belongs to the Kṛṣṇa Yajurveda Taittirīya recension. It represents the oral lectures delivered by the teacher Baudhāyana, hence is the oldest śrauta-text. The text is revised here in the light of the variant readings recorded by W. Caland in his first edition (Calcutta 1906), and is presented in a readable form. The *mantras* forming part of the *sūtras* have been fully rendered into English. The translation is supplied with notes giving reference to the *mantras* and explanations of the ritual. The work is expected to serve as an advancement of Taittirīya ritualistic studies.

बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

कलामूलशास्त्र-ग्रन्थमाला

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बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

CRITICALLY EDITED AND TRANSLATED
BY
C.G. KASHIKAR

VOLUME ONE

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PREFACE

I am extermely happy to present to the world of scholars the text of the *Baudhāyana Śrautasūtra* together with an English translation and notes. The first critical edition of this Śrautasūtra was prepared by W. Caland and was published in three volumes by the Asiatic Society of Bengal, Calcutta (1904-13). Its second edition—a reprint—was published at New Delhi in 1982. My translation is of course based on Caland's edition. A faithful translation of any ancient text, particularly a Vedic text, involves a thorough understanding of the text. Consequently I have paid close attention to the rich treasure of variant readings recorded by Caland in his Footnotes. As a result of my close study of the text in all aspects and the numerous variant readings, I have improved the text at numerous places. Sometimes I have had to resort to emendation of certain readings. In my notes to the translation I have noted all such places where I have chosen a reading different from that of Caland's printed text. The text printed herein is thus, the *Baudhāyana Śrautasūtra* text in a revised form. I have excluded the Śulbasūtra (Praśna XXX) and the Pravarapraśna for reasons mentioned in the Introduction.

A new critical edition of the *Baudhāyana Śrautasūtra* needs to be undertaken. Caland had utilised a number of manuscripts of the text for his edition. He has, however, left numerous doubtful places, particularly in Praśnas X-XIX. The Mackenzie Collection manuscript No. xxviii (new number 92), *a Descriptive Catalogue of the Oriental MSS collected by Lt. Col. Mackenzie* edited by H.H. Wilson Vol. I. p.6 rendered him valuable help in defining the text and also the order of the text. Numerous textual difficulties still exist, and these require to be solved. Many more manuscripts of the *Baudhāyana Śrautasūtra* which were not available to Caland have fortunately been discovered and stored in manuscript-libraries. These manuscripts are indeed a great treasure which needs to be exploited. One may perhaps find among them manuscripts representing the tradition of Mackenzie manuscripts or even a better preserved tradition. The study of Śrautasūtras is far advanced since Caland published his edition. Consequently a new critical edition undertaken by an expert brain will be welcome. Since the text presented herein is only a revision of Caland's text, I have not found it necessary to reproduce the variant readings recorded by Caland in his Footnotes.

The Vedic texts by their very nature were not fully comprehensible by themselves to a student of literature and religion. Hence, the various means like the Bhāṣyas, Ṭīkās, Paddhatis and Prayogas came to be produced from time to time. The old commentators among them were rather brief because in their view only a few hints were sufficient for the elucidation of the text in hand. The later

commentators, on the other hand, wrote in rather a liberal manner because they thought the reader of their time was in need of detailed explanations. In modern times when modern dialects have become the vehicle of all communication and when visions of understanding have considerably widened, it became imperative to explain all old texts, particularly the Vedic, through translation and notes in modern languages.

Many of the Kalpasūtras have been translated into English, German, Dutch, French and other languages. The *Baudhāyana Śrautasūtra* holds a prominent position among the Kalpasūtras for various reasons. It is extensive and dilates upon the sacrificial religion in a comprehensive manner. Full understanding of this text is essential for the scientific knowledge of the Vedic religion and culture. No complete translation of this significant text has been attempted so far in any language. Some portions of it have been rendered into English in detached manner in the various parts of the *Śrautakośa* published by the Vaidika Samshodhana Mandala at Pune. Herein the mantras have not been translated. Yasuke Ikari has translated in English the tenth chapter of this text laying down the piling up of the Fire-altar (*Agnicayana*) in the Volume of *Agni* (Berkley, 1983) again without the translation of the mantras.

A complete English translation of the *Baudhāyana Śrautasūtra* was therefore a desideratum, and it is my privilege to fill in the gap. In my translation I have mostly translated the mantra side by side with the injunctive part of a sūtra. The Taittirīya-texts comprise both the mantra-portions and the Brāhmaṇa-portions. There is definite correlation between the mantra and the Brāhmaṇa. One cannot be fully understood without the other. This is true of the prose formulas and also of the verses. Such verses as are common to the Ṛgveda may bear loose relation to the ritual. I have not translated the Puronuvākyā and Yājyā verses which may hardly be said to have close relation to the ritual. While translating a mantra I have kept in view the relation of the mantra to the corresponding Brāhmaṇa. In this behalf I have consulted the commentaries by Bhaṭṭa Bhāskara and Sāyaṇa on the Taittirīya texts, who I believe, even though remote in time from the Taittirīya texts, were mostly conversant with that relation through their intimate knowledge of the continued ritual tradition. Even then I have not ignored the principles of Philology in translating the mantras.

In translating the Sūtra-text I have consulted Bhavasvāmin's Bhāṣya and also the commentary *Subodhinī* as far as it is available. Even then certain points have remained obscure to me. Footnotes are added to the translation. References to the original sources of the mantra and Brāhmaṇa passages are given in the Footnotes.

The Dvaidhasūtra always goes in concurrence with the main text. Caland has, in his edition of the text, tried to give the references to the main text while presenting the Dvaidhasūtra. In some cases references have not been given by him.

I have tried my best to give at such places the references to the main text. The same thing applies to the Karmāntasūtra also. I have tried to make the translation as literal as possible. Words essential for clear understanding have been put in parenthesis.

Bhavasvāmin's *vivaraṇa* on a major portion of the *Baudhāyana Śrautasūtra* is available in manuscripts. Caland had intended to edit this *vivaraṇa* which is a veritable source for good understanding of Baudhāyana's text. He however abandoned his design since the manuscript-material available to him was utterly insufficient. He has stated, "Perhaps I may in later times fulfil also this promise." (Preface to Vol. II p. xi). He however could not do so. T.N. Dharmadhikari has prepared a critical edition of the *vivaraṇa* after a careful study of the available defective manuscripts. He has tried his best to present a readable text of the *vivaraṇa* and has recorded the variants in Foot-notes. The *vivaraṇa* is appended. A Glossary is also appended. The index of words prepared by my student Smt. Leena Sabnis will be found useful for a scientific study of the text.

I am grateful to the authorities of the Indira Gandhi National Centre for the Arts, New Delhi, for assigning the project to me. I have tried to complete it to the best of my ability. The Centre granted me all facilities for the carrying out of the project. I am glad to acknowledge the help which I have received in completing the project. Caland's scholarly monograph *Über das rituelle Sūtra des Baudhāyana* was a constant help to me. Many decades have passed since Caland published his monumental work. Knowledge of the ritualistic religion has considerably advanced during this time, and it has become possible to add to our knowledge of Baudhāyana's text. I have also consulted Caland's voluminous work on other Vedic texts and the scholarly work of Indian and western scholars including J.Gonda's *History of Indian Literature.* I thank Kumari Saroj Deshpande for neatly preparing the typescript of the translation.

When in 1903 he published his important monograph *Über das rituelle Sūtra des Baudhāyana*, W. Caland concluded by saying, "Möchte es mir gelingen sein, ein Interesse für diesen Text zu wecken" (p. 65). By simultaneously publishing his important edition of the Baudhāyana Śrautasūtra, he may be said to have laid the foundation not only of the all-round study of this oldest Śrautasūtra but also of the Śrauta texts in general. Since then significant research work has been done in the field of the ritual Sūtras. I hope this edition of the revised text together with translation and Bhavasvāmin's *vivaraṇa* will give a new impetus to the study of the Vedic ritualistic religion.

Pune, October 2, 2001
Gandhi Jayanti

C.G. KASHIKAR

CONTENTS

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ABBREVIATIONS

App	Apparently
ĀpŚS	Āpastamba Śrautasūtra
ĀśvŚS	Āśvalāyana Śrautasūtra
AV	Atharvaveda Saṁhitā
BaudhŚS	Baudhāyana Śrautasūtra
BhārŚS	Bhāradvāja Śrautasūtra
DhS	Dharma Sūtra
GS	Gṛhya Sūtra
JAOS	Journal of American Oriental Society
JBr	Jaiminīya Brāhmaṇa
JBRAS	Journal of Bombay Royal Asiatic Society
KauṣBr	Kauṣītaki Brāhmaṇa
KāṭhŚS	Kāṭhaka Śrautasūtra
KātyŚS	Kātyāyana Śrautasūtra
KS	Kāṭhaka Saṁhitā
MānŚS	Mānava Śrautasūtra
MS	Maitrāyaṇī Saṁhitā
MSS	Manuscripts
RV	Ṛgveda Saṁhitā
ṢaḍBr	Ṣaḍviṁśa Brāhmaṇa
ŚāṅkhGS	Śāṅkhāyana Gṛhya Sūtra
ŚBr	Śatapatha Brāhmaṇa
ŚS	Śāṅkhāyana Sūtra
ŚuS	Śulba Sūtra
TĀ	Taittirīya Āraṅyaka
TāṇḍBr	Tāṇḍya Brāhmaṇa
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Saṁhitā
VādhŚS	Vādhūla Śrautasūtra
VS	Vājasaneyi Saṁhitā
VSK	Vājasaneyi Saṁhitā Kāṇva

INTRODUCTION

1. *The Baudhāyana Corpus*

The Baudhāyana Śrautasūtra forms the initial and prominent part of the Baudhāyana corpus.[1] This corpus comprises the Śrauta, Prāyaścitta, Śulba, Gṛhya, Pitṛmedha, Pravara and Dharma Sūtras. Tradition ascribes all these Sūtras to Baudhāyana. While preparing his critical edition of the Baudhāyana Śrautasūtra (BaudhŚS), W. Caland examined all available manuscripts of the above-mentioned types of the Sūtra-texts ascribed to Baudhāyana, and formulated the order of the Baudhāyana corpus.[2] In the printed edition of the Śrautasūtra the Śulbasūtra forms the Praśna XXX. The Pravarasūtra printed at the end is without the consecutive Praśna number.

Subsequent to the Śrautasūtra there is the Gṛhyasūtra[3] comprising four Praśnas including the Prāyaścitta. "This Sūtra the greater part of which is no doubt comparatively old, is composed in the Baudhāyana style; discussions, motivations and even implicit polemics are not absent."[4] The Gṛhyasūtra proper is followed by the so-called Gṛhya-Paribhāṣāsūtra which consists of two Praśnas. Being generally speaking a collection of additions and enlargements, it seems to owe its curious title to the desire of the compiler, not only to add some more definitions and general rules of interpretation but also, following the example of the Karmāntasūtra of the Śrauta manual, to collect these in separate chapters annexed to the discussions of the Gṛhya rites.

This collection may in the course of time have become the nucleus of the present two Praśnas. That this text has been recast and greatly enlarged is beyond all doubt.[4] There is yet another Gṛhya part, namely, the Gṛhyapariśiṣṭa—or Gṛhyaśeṣasūtra which comprises four Praśnas consisting of older and later material. Rites which occur also in other works of this class and create the impression of being Vedic—for instance the Yamayajña in 1.21 and the Vṛṣotsarga in 3.16—existed in all probability long before the compilation of these paralipomena. This collection has, on the other hand, received considerable additions many of which are much later than the composition of the proper Gṛhyasūtra. The latest additions do not belong to the Vedic, but to the post-Vedic Hindu (so-called Purāṇic) rituals, and

concern the cult of typically Hinduist deities viz. Śiva, Durgā, and Skanda. Parallels, if any, occur only in other doubtless late specimens of this literature and further in works of the Purāṇic and Āgamic genres.[5]

The Baudhāyana Pitṛmedhasūtra[6] comprises three Praśnas; the Baudhāyana Pravarasūtra consists of only one Praśna.[7] The last portion of the Baudhāyana corpus, namely, the Dharmasūtra[8] comprises four Praśnas; Praśna IV is an interpolation. This Dharmasūtra is later than the Gautama Dharmasūtra which is referred to in the Baudhāyana Dharmasūtra.

2. *Baudhāyana—the Pravacanakāra*

Mahādeva, at the beginning of his commentary on the Satyāṣādha Kalpasūtra, pays homage to the Sūtrakāras of the Taittirīya recension where Baudhāyana is mentioned first. This denotes that among the followers of the Taittirīya recension Baudhāyana was taken to be the seniormost teacher. In the *Utsarjana*-rite to be performed by a boy who has udergone the Upanayana rite the gods, Ṛṣis, Ācāryas and the Pitṛs are beseeched to be present and receive honour. Here the list of the Ācāryas of the Taittirīya recension begins with Baudhāyana who is called as a *pravacanakāra*.[9] Āpastamba is called as a *sūtrakāra*. In other Taittirīya Sūtra-texts also the list begins with Baudhāyana. Thus the entire Taittirīya tradition respects Baudhāyana as the seniormost ācārya. It calls Baudhāyana's text as a *pravacana* and each of the other texts as a *Sūtra*. There is a difference in a *pravacana* and a *Sūtra*. A *pravacana* is a discourse which is orally delivered. A *Sutra* is not so; it is a collection of sūtras which are composed. Naturally a *pravacana* is extensive; *sūtra* is brief. Brevity is a comparative term. While in the texts like Pāṇini's Aṣṭādhyāyī the author would try his utmost to attain brevity in his expression even by saving half a *mātrā*, it cannot be so in the other types of Sūtra-texts like the Kalpasūtras.

The Kalpasūtras came to be composed with a specific purpose. It was difficult to perform any ritual simply by studying the mantra and the Brāhmaṇa concerned. A guide laying down the ritual following a particular Veda in a regular order was a necessity. Such manuals had to be studied closely side by side with the actual Veda. In order that the strain on the memory of the person concerned should be minimum, the manual had to be as short as possible. Consequently the manuals came to be composed in sūtra-form. At the same time the concise sūtra-form left certain ambiguities; so that Bhāṣyas and Paddhatis were composed in order to fill in the vacuum. The case of a *pravacana* was different; a detailed running exposition

afforded much facility to the priest in performing his part of the ritual. Even then by its very nature the ritual is such a thing that a full understanding of the on-going rite was next to impossible. One therefore finds that even a *pravacana* was provided with a Bhāṣya and a Prayoga.

That the BaudhŚS is a *pravacana* is shown also by the use of demonstrative pronouns with deictic force, i.e. *imām diśaṁ nīrasyati* I.6; *athe'mām abhimṛśati* I.19; *imām disaṁ nītvā* II.8; *imām diśam nirasya* IV.6; *iyaty agre haraty athe'yaty athe'yati* II.17; *ittham aśvaṁ viśāsate'tthā3m* XV.30. Baudhāyana has in his lectures prescribed the mantras generally *in extenso*. There are of course exceptions. Looseness in uniformity may also point out the character of oral discourses. In Praśna X (Cayana) and also in Praśna XI (Vājapeya) the rule of *sakalapāṭha* has exceptions. In connection with the duties at the Full-moon and the New-moon sacrifices the BaudhŚS prescribes sipping of water with the verse *payasvatīr oṣadhayaḥ* ... at two places (III.15,22) which indicates looseness. The formula *tayā devatayā* ... and the verse *tā asya sūdadohasaḥ* ... are very frequently prescribed in the Praśna (X) for Cayana. Once they are given (X.21) there is no need to repeat them in subsequent occurrences. Therefore Baudhāyana very often simply says *tayādevataṁ kṛtvā sūdadohasaṁ karoti*. But in X.36 where he has referred simply to *tayādevata* and *sūdadohasa* a few times, at one place he has repeated the formula and the verse which is probably due to oral transmission. The general practice of Baudhāyana is that once he has prescribed a mantra *in extenso*, he mentions it by *pratīka* at a subsequent occurrence or occurrences. There are certain exceptions to this rule. The verse *mano jyotir* ... is given *in extenso* in BaudhŚS III.18 and again in III.29. The formula *vedo'si vittir asi* is given in III.30 *in extenso* and also immediately afterwards with a small change. All this points to the fact that Baudhāyana orally transmitted the discourses to his disciples. Probably he was the first ācārya who set the ritual of the Taittirīya recension in order for the facility in performance, and orally explained it to his pupils.[10]

3. *Authorship of the Baudhāyana Śrautasūtra*

Tradition assigns the authorship of the entire Baudhāyana Kalpasūtra to Baudhāyana. Before tackling the wider problem, it will be proper to confine the discussion to the authorship of the BaudhŚS alone. Leaving out the Śulba, Gṛhya, Pitṛmedha, Pravara and Dharma Sūtras, the Śrautasūtra itself covers Praśnas I-XXIX. Its broad divisions are: the main Sūtra I-XIX, Dvaidha XX-XXIII, Karmānta XXIV-XXVI, and Prāyaścitta XXVII-XXIX.

Can we attribute the authroship of these four broad divisions of this Sūtra-text to a single ācārya Baudhāyana? *Prima facie* it may be taken that Baudhāyana himself composed all the four divisions. The claim will have, however, to be substantiated by strong evidence. The character of a *pravacana* would be one of the points to be considered. Keeping aside for the time being the main Sūtra, the Dvaidha may be examined first. The Dvaidhasūtra presupposes the main text. It records the different views of the ācāryas of the Baudhāyana school on the various rites, and while doing so, it always refers to the main text. The names of the following ācāryas are mentioned therein: Āñjīgavi, Ātreya, Ādya or Ājya, Ārtabhāgiputra, Aupamanyava, Aupamanyavīputra, Kātya, Jyāyān Kātyāyana, Kauṇapatantri, Gautama, Dīrghavātsya, Baudhāyana, Maṅgala, Maitreya, Maudgalya, Dakṣiṇākāra Rāthītara, Rāthītara and Śālīki. It is to be noted that this list of the ācāryas includes the name of Baudhāyana himself. The Dvaidhasūtra therefore cannot be said to have been composed by Baudhāyana himself. At the same time it has to be conceded that the different views on the various rites prevailed at the time of the composition of the main text itself. It may, therefore, be said that the Dvaidhasūtra was composed by some pupil of Baudhāyana or pupil's pupil at a time not very distant from the date of the composition of the main text.

Generally there is correspondence between the main text and the Dvaidhasūtra. There is however no Dvaidhasūtra for the Pravargya (Praśna IX), the Aśvamedha (Praśna XV), Samāvartana (XVII.39-44), Naiṣṭyayana (XVII.45-46), Vrātyastoma (XVIII.24-26), Bhāllavistoma (XVIII.27-30) and the Ekāhas (XVIII.37-52). In the Dvaidhasūtra each topic is introduced by saying *vyākhyāsyāmaḥ* e.g. *athāto'gnikalpaṁ vyākhyāsyāmaḥ* (XXII.1). This shows that the Dvaidhasūtra was equally understood as an authority for the prescription of the ritual. A comparison of the views recorded in the Dvaidha with the original injunctions recorded in the main text shows that corresponding injunctions are sometimes wanting in the main text.[11]

Generally a unit of the Dvaidhasūtra first reproduces the *pratīka* referring to a point for discussion from the main text, and then records the different views on that point held by the Ācāryas of the Baudhāyana school. The different views may be two in minimum and any number—five or six—in maximum. In most cases the injunction recorded in the main text is the view of some Ācārya, in many cases, of Baudhāyana. In such cases the unit begins with the remark that the *sūtra*, that is, the view reproduced therein is the view of such and such teacher, and then records the views held in that

behalf by Ācāryas. Sometimes the injunction recorded in the main text is an optional one. In such a case the Dvaidhasūtra mentions the names of the Ācāryas advocating those respective views. Obviously the occasion for the variety of views arises out of the absence of a direct injunction in the Brāhmaṇa concerned. There is no source to understand the practice in respect of the omitted item which Brāhmaṇakāra himself intended. It was natural that in course of time different practices were introduced in the various geographical areas. These became known to the ritual-world when the priestly class had occasions to come together and undertake ritualistic performances in coordination. Among the various Ācāryas two names occur prominently—Baudhāyana and Śālīki. It is observed that Baudhāyana generally represents the conservative view while Śālīki lays stress on simplicity and convenience.[12] It is interesting to note that whatever divergent view on some topic might have been expressed by any of the other Śrautasūtras, it is almost found advocated by some Ācārya belonging to the Baudhāyana school. It seems that during the period of the ritualistic activities of the Baudhāyana school which immediately succeeded the Brāhmaṇa period, the ritual-tradition was strong and that the lively interest in practices gave rise to different views in regard to the topics not prescribed or discussed in the Brāhmaṇas.

The Karmāntasūtra which covers Praśnas XXIV-XXVI provides the explications of sacrificial rituals. It supplements or clarifies the rituals laid down in the main text. At the opening it makes certain general observations. It also lays down the objectives of certain rituals and rites. While the main text employs the present tense in all its prescriptions, the Karmāntasūtra employs the present tense and the potential mood in a mixed manner. Like the main text it also speaks in details so much so that sometimes the detailed description becomes monotonous. In this respect the Khaṇḍikās 14 and 15 of Praśna XXV are worthy of note. The topic is the rites to be performed by the Adhvaryu at early dawn on the pressing day of the Agniṣṭoma. Khaṇḍikā 14 lays down Baudhāyana's view while the Khaṇḍikā 15 lays down Śālīki's view. Both the Khaṇḍikās are identical. The difference is that while according to Baudhāyana the ladles filled with clarified butter are to be carried directly to the Uttaravedi, according to Śālīki they are first to be carried towards the Āgnīdhrīya chamber and then towards the Uttaravedi.

Sometimes the Karmāntasūtra provides an optional injunction. While BaudhŚS II.18 prescribes the offering of the Pūrṇāhuti with the verse *sapta*

te agne ... the Karmānta XXIV.17 mentions a prose formula, *agnaye pṛthivyai vāyave 'ntarikṣāya sūryāya dive varuṇāyā'dbhyaḥ svāhā*. The commentary *subodhinī* on II.18 treats this formula as an option. While II.18 prescribes milk as the oblation for the Agnihotra, Karmānta XXIV.17 mentions the clarified butter. While II.18 prescribes the wiping of the Agnihotra-ladle first in the upward and then in the downward direction, Karmānta XXIV.17 prescribes the reverse order. Sometimes one comes across in the Karmānta a mere repetition of a rite prescribed in the main text, e.g. the formulas to be recited for the drawing out and the depositing of the Āhavanīya fire are prescribed in the main text (III.4); they are repeated in the Karmānta (XXIV.30). Karmānta XXIV.30 is an exact copy of III.4 prescribing the Agnihotra-rite. The Karmānta has taken cognisance of one who has not set up the sacred fires; XXIV. 32 speaks about the Piṇḍapitṛyajña and XXIV.33 about the Āgrayaṇa to be performed by one who has not set up the fires.

The Rājasūya is prescribed in BaudhŚS XII. The Karmānta XXVI.3 lays down also a variety of the Rājasūya called *Añjaḥsava* according to Baudhāyana and another variety of the same according to Śālīki. It also lays down a different kind of the Rājasūya, namely, the Patantaka. The Vādhūla Śrautasūtra (X) has not mentioned any variety of the Rājasūya. As regards the setting up of the fires, BaudhŚS II.12 mentions a piece of wood of a tree struck by lightning among the substances to be put into the fire-places before the setting of fires. As substitute for such a tree, the Karmānta (XXIV.14) has mentioned a tree dried up by cold or by wind. Neither the Vādhūla nor any other Śrautasūtra has mentioned these substitutes.

The characteristics mentioned above point to the conclusion that the Karmāntasūtra was composed not by Baudhāyana but by somebody belonging to the Baudhāyana school at a late date. The traditional position of the Karmānta subsequent to the Dvaidha supports the conclusion.

Praśnas XXVII-XXIX are called the Prāyaścittasūtra. They deal with the expiation-rites in respect of ritual-deficiencies in the Agnihotra, Darśa-Pūrṇamāsa, Cāturmāsyas, Nirūḍhapaśu, Agniṣṭoma, Agnicayana, Ekāhas and Sattras. Besides the expiation-rites the section includes the incidental rites, the so-called Anugrahas and certain other topics befitting the character of the Karmānta. Most of the Śrautasūtras have allotted only one chapter for the expiation-rites.

It needs to be observed that we find in the main text expiation-rites laid down side by side with the Ādhvaryava at different places. No expiation-rite

is mentioned for the Agnyādheya. We find expiation-rites prescribed in regard to the deficiencies in the Agnihotra-rite at the following places: nine in Praśna XIV (Aupānuvākya), four in Praśna XIII (Iṣṭikalpa), one in the Dvaidha (XX.19) and two in the Karmānta (XXIV 23;31). For the Darśa-Pūrṇamāsa: three in Praśna III. 15-22 (Yājamāna), four in Praśna XIII (Iṣṭikalpa), one in Praśna XVII.50 (Kāmya Darśa-Pūrṇamāsa). For the Nirūḍhapaśu: one in Praśna XIV (Aupānuvākya). For Agniṣṭoma : sixteen in Praśna XIV (Aupānuvākya). In regard to the Pravargya, all expiation-rites have been laid down in Praśna IX (Pravargya) together with the main rite. These facts show that Baudhāyana intended to lay down the expiation-rites side by side with the Ādhvaryava; he did not intend to collect the expiation-rites separately in any Praśna. Some follower of the Baudhāyana school felt it necessary to devote special space to the expiation-rites in the Sūtra-text following the practice of the other Śrautasūtras. While doing so, he took care not to touch the expiation-rites already dealt with in the Sūtra-text following the Taittirīya texts. He recorded such expiation-rites as had become established in his time. For example, BaudhŚS XXIX. 3 has prescribed an incidental rite in case the moon does not become visible at night. the Sūtrakāra has prescribed the offering of two spoonfuls with the verses *navonavo bhavati jāyamānaḥ*... and *yam ādityā aṁśum āpyāyayanti*... (TS.II.4.14). Here is a secondary employment of these two verses which are originally prescribed as the puronuvākyā and the yājyā to be recited by the Hotṛ in an Iṣṭi to be performed by one who is suffering from a chronic disease (TSII.3.5).

It is difficult to believe that all the three Praśnas were composed by one and the same person. We do not know whether the incidental rites, the Anugrahas and the Karmāntalike portion were added by the Ācārya who composed the additional Prāyaścitta-portion. There are clear indications which show that there was still another hand at work who newly added, particularly in the form of Kārikā, more expiation-rites in regard to the Agnihotra, Darśa-Pūrṇamāsa and other routine rites. It may thus be taken for certain that the Prāyaścittasūtra (Praśnas XXVII-XXIX) was composed not by Baudhāyana but by one or more Ācāryas of the school some time later. We also do not know about the time when the present order of the three Praśnas of the Prāyaścittasūtra was fixed.[13]

Now the main text, Praśnas I-XIX, may be examined from two view-points. Firstly, whether it contains any portion whose authorship normally

attributed to Baudhāyana may be doubtful, and secondly whether the order of the text fixed by the tradition and adopted in the printed edition was fixed by Baudhāyana himself. There is evidence to show that in the main text certain portions were misplaced at a very early period.

In this connection Praśna II laying down the ritual of the setting of fires may be cited as an important case. A close study of the ritual and the text-portion describing it shows[14] that the original order of the various Khaṇḍikās and other portions must have been different from what it is at present. Praśna II laying down the Agnyādheya comprises twentyone Khaṇḍikās. Dvaidha (XX.16-18) and Karmānta (XXIV.12-17) also deal with this rite. In the main text BaudhŚS II.12 must have been the first Khaṇḍikā; Khaṇḍikā 1 speaking about the pronouncement the second; Khaṇḍikās 3-4 dilating upon the choosing of the priests the third and the fourth; the Khaṇḍikā 2 prescribing the begging of the sacrificial place the fifth; Khaṇḍikās 13-14 speaking about the offering of the Brahmaudana the sixth and the seventh; Khaṇḍikās 8-11 laying down the Gopitṛyajña eighth to eleventh; and Khaṇḍikās 15-21 prescribing the rites beginning with the heating of the kindling woods and ending with the ancillary Iṣṭis twelfth to the nineteenth. Out of the remaining three Khaṇḍikās (5-7) Khaṇḍikā 5 records the formulas beginning with *siṁhe me manyuḥ* etc. called *pāpmano vinidhayaḥ* which do not belong to the Taittirīya recension. Hence they were reproduced by somebody for ready use.[15] Khaṇḍikās 6-7 are of the nature of the Karmāntasūtra. They, however, do not fit in with the present Karmāntasūtra.

The basic Soma-sacrifice, namely, the Agniṣṭoma is prescribed in Praśnas VI-VIII, and the Pravargya rite is prescribed in Praśna IX. Even though the position of the Pravargya as Praśna IX was already fixed in the period of Bhavasvāmin (eighth century A.D.) who in his Bhāṣya explains the Pravargya subsequent to the Agniṣṭoma, it cannot be the original order. The Pravargya Praśna covers the preparation of the Mahāvīras and other implements, the preparation and the offering of the Gharma, the disposal of the Pravargya-implements, the expiation-rites, and the Avāntaradīkṣā to be observed in connection with the learning of the Pravargya-mantras forming part of the Taittirīya Āraṇyaka - all in a single Praśna. Because the Pravargya rite involves the mantras contained in the Taittirīya Āraṇyaka, Baudhāyana must have assigned to it a position at the end of the entire *pravacana*.[16] It is very important to observe that the Dvaidha and the Karmānta Sūtras have not taken note of the Pravargya; from the Agniṣṭoma they have proceeded

to Agnicayana. Even though the order of the Pravargya was changed for convenience, the ritual was undoubtedly laid down by Baudhāyana.

Some portion of the Sūtra-text was lost in tradition. There are two types of the Sautrāmaṇī sacrifice in the Taittirīya-tradition—Caraka and Kaukilī. While the Sautrāmaṇī in the Caraka tradition is preserved,[17] that in the Kaukilī tradition is lost. That it originally existed is clear from Bhavasvāmin's statement in his Bhāṣya that the Baudhāyanasūtra for the Kaukilī Sautrāmaṇī is lost. There is an internal evidence which supports this fact. There is a sūtra in the Karmānta (XXIV 11) *dvau sautrāmaṇyām*, meaning that there are two (offerings to Aditi) in the Sautrāmaṇī. In the Caraka Sautrāmaṇī prescribed in the BaudhŚS there is no offering to Aditi. In the Kaukilī Sautrāmaṇī two pots of cooked rice are to be offered to Aditi.[18] Thus the reference to Sautrāmaṇī in the Karmāntasūtra points to the Kaukilī Sautrāmaṇī which Baudhāyana must have prescribed, and which was lost.

In the Taittirīya tradition the duties to be performed by the Hotṛ priest in the pre-Soma rites have been prescribed. In BaudhŚS III.27-31 one comes across the duties to be performed by the Hotṛ in the Full-moon and the New-moon sacrifices and also a few hints for those in the Animal-sacrifice. In Sāyaṇa's commentary on BaudhŚS Praśna I[19] there are citations from Baudhāyana's *Hautraśeṣa* Praśna which probably lays down the hautra for the Nirūḍhapaśu and the Cāturmāsyas following the Taittirīya Brāhmaṇa. This *Hautraśeṣa* Praśna may have been the composition of some scholar of the Baudhāyana school.

The Kāṭhaka Citis have been prescribed in BaudhŚS XIX. Neither the Dvaidhasūtra nor the Karmāntasūtra has taken account of the Kāṭhaka Praśna. In this Praśna mantras have been cited *in extenso* even in the case of repetition. While BaudhŚS X. 48 has used the word *carameṣṭakā*, BaudhŚS XIX. 10 employs the word *antyeṣṭakā*. Bhavasvāmin has not written commentary on this Praśna. Probably Praśna XIX was added by some follower of the Baudhāyana school.

4. *The Baudhāyana Śrautasūtra and the Taittirīya- texts*

There is ample evidence to show that the redaction of the Taittiriīya recension was complete and fixed when Baudhāyana delivered his discourses on the sacrificial religion. In his sūtras Baudhāyana first gives the full mantra and then lays down the injunctive part. Not only does he cite the mantras in the order as they are found in the Taittirīya Saṁhitā, most parts

of the Taittirīya Brāhmaṇa and also the Taittirīya Āraṇyaka, but also cites relevant Brāhmaṇa passages introducing them with *atha vai bhavati.*[20] Even though Baudhāyana generally cites mantras from the Taittirīya texts *in extenso*, he cites by *pratīka* the Puronuvākyā - Yājyā verses collected in the concluding Anuvākas of many Prapāṭhakas of many of the Kāṇḍas of the Saṁhitā and also some other verses. He also cites the mantras to be recited by the Adhvaryu or the sacrificer by saying *anucchandasam* or by referring to the specific Anuvāka; e.g. while prescribing the Viṣṇū-strides to be taken by the sacrificer at the Full-moon or the New-moon sacrifice, he records the first formula and further says *iti caturbhir anucchandasam.*[21] In the Agnicayana while prescribing the pouring down of she-goat's milk in a continuous stream over the leaf of *Calotropis gigantea* placed on the north-western uppermost brick, he says (X.48) *tat pratipadyate namas te rudra manyava ity ā'ntam etam anuvākam nigadya dvitīyam tṛtīyam.*[22] He continues to refer to the Taittirīya text in similar terms. Further while speaking about the offering of the *vasordhārā*, he instructs *tat pratipadyate'gnāviṣṇū sajoṣase'ti sarvām ā'ntam vasordhārām* (X.54).

There is another piece of evidence which is equally strong. In the Taittirīya Saṁhitā comprising seven kāṇḍas the third Kāṇḍa is traditionally known as the *upānuvākya.*[23] Bhaṭṭa Bhāskara and Sāyaṇa have taken note of the designation *aupānvākya* in their commentaries on Kāṇḍa III. *Upānuvākya* means the supplementary scripture. It supplements the mantra and brāhmaṇa recorded in the original sections. Bhaṭṭa Bhāskara and Sāyaṇa have elucidated the mantra - and brāhmaṇa-portions of this Kāṇḍa with reference to the relevant topics contained in the original sections. Baudhāyana has devoted an entire independent Praśna, namely, the fourteenth, to the explanations of the mantra-brāhmaṇa contained in Kāṇḍa III. This indicates that the Taittirīya texts in the Sārasvatapāṭha stood in the established tradition in Baudhāyana' time. Among the Sūtrakāras belonging to the Taittirīya recension, Baudhāyana alone has remained true to the tradition of recognising the independent position of the *aupānuvākya.* The other Sūtrakāras have deemed all the Taittirīya texts as one entity, and have laid down the rituals by exploiting the entire material as a whole. Even the Vādhūla Śrautasūtra has followed the same procedure. The *aupānuvākya* Kāṇḍa (III) comprises five Prapāṭhakas, and the BaudhŚS XIV serially deals with their contents in Khaṇḍikās 1-22 of that Praśna. In the remaining eight Khaṇḍikās (23-30) it lays down injunctions following TBr I.4.1-5.3.

Baudhāyana thus expanded the extent of his *aupānuvākya* Praśna because, even though the TBr-portion is really *anārabhyādhīta,* it is related to the portions dealing with the Soma-rites prescibed in the TS Kāṇḍa III. The Baudhāyana Dvaidhasūtra presupposes the entire *aupānuvākya* Praśna XIV.

As already observed, the tradition of the Taittirīya Brāhmaṇa was established before Baudhāyana delivered his discourses. It is, however, to be noted that Baudhāyana has scarcely employed verses from the *Acchidrakāṇḍa* (TBr III.7) and the *Upahomas* (TBr II.4,5). The other Sūtrakaras of the Taittirīya recension from Bhāradvāja downwards have, on the other hand, fully employed verses from these portions.[24]

5. *The Baudhāyana Śrautasūtra and other Vedic Recensions*

By their very nature, ritual-practices in the Vedic and the post-Vedic periods were in a rather dynamic condition. The ritualistic religion was a collective activity which was bound to be influenced by the ritual-traditions being maintained within the surrounding areas. There is therefore no wonder that even in the BaudhŚS we come across certain borrowings from the Vedic recensions.

In the Agniṣṭoma sacrifice fire from the Āhavanīya in the Prāgvaṁśa shed and Soma are carried over to the Mahāvedi on the Upavasatha day (BaudhŚS VI 30). The Adhvaryu carries forward the fire with the verse *ud agne tiṣṭhā 'nu mām* etc. which is not traced to the Taittirīya texts. This verse is found in the Vādhūlasūtra (VādhŚS VI.19.21) with a little variation and a small modification in the employment. According to BaudhŚS VII.8 the Adhvaryu hands over two darbha-blades to the Udgātṛ or to the Prastotṛ with the formula *ṛksāmayor upastaraṇam asi mithunatvāya prajātyai* or silently. This formula which is not traced to the Taittirīya texts is employed in VādhŚS VII.7.13. This shows Baudhāyana's close association with the Vādhūla tradition. The Agnyādheya prescribed by Baudhāyana includes, among others, two rites, namely, the reciting of the formulas called *pāpmano vinidhyaḥ* and the Gopitṛyajña which are absent in the other Taittirīya Sūtra-texts. The VādhŚS has recorded in the Prapāṭhaka XV (*Pariśeṣa*) the formulas *pāpmano vinidhayaḥ* with certain variations; the Sūtra has also referred (I.1.8) to the cooking of a cow as a part of the Agnyādheya.

We find some Kāṭhaka element in Baudhāyana's prescriptions. BaudhŚS X. 24 prescribes the laying of a stump of darbha-grass on the site chosen for the Citi either with the formula *vāk tvā samudra upadadhātu* etc. or silently.

This formula which is reproduced as a *pratīka* is borrowed from KS XXXVIII 13. ĀpŚS XIX.11.11 has prescribed this formula with a little modification in the Sāvitra Kāṭhaka Cayana. In BaudhŚS X.44 the Vibhakti brick is prescribed to be piled up with the verse *agne stomam manāmahe* cited by *pratīka*. The verse is not traced to the Taittirīya texts even though the Brāhmaṇa from the TS (V.5.6.1) says *agne stomam manāmaha ity āha*. The verse is found in KS XX.14; MS IV.10.2; ṚV V.13.2 Most probably it was borrowed from the KS. In the Agnyādheya Praśna Baudhāyana (II.12) has prescribed the setting of the Āhavanīya at a distance of twelve steps (*vikrāma*) following TBr I.1.2. The Karmāntasūtra (XXIV.1) however thought it advisable to mention the different numbers of steps (*prakrama*) for a brāhmaṇa, a Rājanya and a Vaiśya following in essence KS VIII.13.

Baudhāyana (VII.9) has prescribed the formula *agnir ha daivīnām viśām* etc. in connection with the choosing of the sacrificer at the Savanīya animal-sacrifice in Agniṣṭoma. It is not found in the Taittirīya texts; it is traced in part to MS III.9.8. It is found also in ŚBr III.7.4.10 where the choosing takes place at the Agnīṣomīya animal-sacrifice. It is difficult to locate the exact source of the Baudhāyana citation.

W. Caland has, in the introduction to his edition of the Śatapatha Brāhmaṇa in the Kāṇvīya recension[25] discussed the relationship of the Kāṇvīya Śatapatha Brāhmaṇa with the Śrautasūtras of the Kṛṣṇa Yajurveda, particularly with the BaudhŚS. He has drawn attention to the similarities in linguistic features and also certain ritual features. If a few features are found to be similar in these two texts in the ocean of linguistic and ritualistic details, they cannot lead one to any drastic conclusion. But Caland has found a few instances where a reference made in the Vājasaneya Brāhmaṇas to the Carakādhvaryus is not traced to any of the available Brāhmaṇas of the Kṛṣṇa Yajurveda, but is traced to the BaudhŚS. From this fact he hastens to conclude as follows: "The ritual of Baudhāyana must have been known to the authors of the Vājasaneya Brāhmaṇas, that his Sūtra is prior to it .... How then are we to account for the agreement of Baudhāyana with the white Yajurveda ? It is not without hesitation that I venture to offer a conjecture on this point. From the researches of Bühler regarding the texts of Baudhāyana we know that the name of this author probably was Kāṇva Baudhāyana. Now could not Baudhāyana originally have been a Kāṇva i.e. a follower of the Kāṇva school of the White Yajurveda and subsequently gone over to the Black Yajurveda refining many reminiscences of his former Śākhā? This renunciation of

school might then have taken place before the final redaction of the two Vājasaneya Brāhmaṇas the authors of which may have known his ritual but could not but regard him as a renegade. In this way alone, it seems to me, can we account for the hostility which the texts of the white Yajurveda show towards a Kāṇva to whom it is prohibited to offer any sacrificial fee if they are among the *Prasarpakas*. Now it is very remarkable that while Āpastamba, Bhāradvāja and Hiraṇyakeśin exclude the Kāṇvas from the receipt of Dakṣiṇās, this prohibition is not made by Baudhāyana though it could be natural enough if my conjecture were right and Baudhāyana had once been a Kāṇva." (pp. 99-101)

This strange conjecture of Caland needs serious consideration. Firstly, Caland has inferred that since the view of 'some' teachers expressed in the Vājasaneya Brāhmaṇas is not traced to any of the Kṛṣṇa Yajurveda recensions, but is found in the BaudhŚS, the latter must be taken to have been known by both the Vājasaneya Brāhmaṇas. These Brāhmaṇas often mention a different ritualistic view belonging to the Carakādhvaryus or 'some' teachers. At present we know only three or four recensions of the Carakādhvaryus i.e. Kṛṣṇa Yajurveda. Patañjali has mentioned in his Mahābhāṣya one hundred and one recensions of Yajurveda out of which eightysix belonged to the Kṛṣṇa Yajurveda. It is not impossible that the Brāhmaṇakāras were aware of such a recension, not known to us, representing the ritualistic view which might have been mentioned in that Brāhmaṇa and which is found also in the BaudhŚS. Moreover, it is certainly to be borne in mind that, barring the numerous so-called Sāmveda Brāhmaṇas, no Brāhmaṇa text was composed subsequent to any Śrautasūtra. Traditionally the mantra-brāhmaṇa are *apauruṣeya*, and Śrautasūtras are *pauruṣeya*. These two types of literature must be chronologically distinguished. Therefore the BaudhāŚS cannot be taken to have been composed before the Vājasaneya Brāhmaṇas.

Secondly, in the Baudhāyana texts (GS III.9.6; DhS II.6) the author is mentioned as Kāṇva Baudhāyana, that is, Baudhāyana belonging to the Kaṇva gotra. This gotra is mentioned in the Baudhāyana Pravarasūtra (21 and 54; also ĀpPravaraS XXIV 8.2-3). This Kaṇva was of course different from the Vājasaneya Kaṇva. Caland's conjecture on the basis of the identical name Kaṇva that Baudhāyana first was a follower of Kāṇva recension and later adopted the Taittirīya recension is therefore absurd. Caland has taken the support of one more fact: Dakṣiṇās are to be given away to the visitors (*prasarpaka*) at a Soma sacrifice. Bharadvāja, Āpastamba and Satyāṣāḍha

Hiraṇyakeśin (also Vaikhānasa) have said that one should not give Dakṣiṇās to those belonging to the Kaṇva and Kaśyapa gotras. Caland has also noted a similar statement from KāṭhS XXVIII.4. Such a prohibition is however not found in the BaudhŚS. This was natural, Caland says, because Baudhāyana was primarily a Kānva. In this connection it may be noted that the absence of such prohibition is found in many other Śrautasūtras also, e.g. Vādhūla, Mānava, Āśvalāyana, Śāṅkhāyana, Lāṭyāyana, Drāhyāyaṇa and Vaitāna. So there is nothing special about Baudhāyana. The non-Baudhāyana Taittirīya Sūtras observed the prohibition probably under the influence of the Kāṭhakas. It is important to note that the KātyŚS (X.2.32) itself belonging to the Vājasaneyas prohibits the giving away of Dakṣiṇās to those belonging to the Kaṇva and Kaśyapa gotras. It is therefore evident that the prohibition of giving away Dakṣiṇās to the followers of the Kaṇva gotra has nothing to do with the alleged relation between Kaṇva and Baudhāyana. Caland's conjecture regarding the Kaṇva-Baudhāyana relationship is therefore groundless.

The Śamaveda claims great significance in the characterisation of a Soma-sacrifice. The individuality of a Soma-sacrifice mostly depends upon the specifications given in the Sāmaveda-brāhmaṇas. Even then the Sūtra-texts of Yajurveda have something to prescribe in respect of the Adhvaryu's duties. Baudhāyana generally follows the Tāṇḍya Mahābrāhmaṇa in dealing with the Ekāhas and the Ahīnas. Even then he has maintained his individuality in that behalf on the authority of the Taittirīya Brāhmaṇa. The Vrātyastoma prescribed in the TāṇḍBr. and in BaudhŚS XVIII.24-26 is not laid down in the TBr. Bhāllavistoma prescribed in BaudhŚS XVIII.27 is not traced to the TāṇḍBr nor to the TBr. In the Dvaidhasūtra (XXIII.13) is prescribed the Gobala Daśarātra sacrifice which is not found in the TāṇḍBr.

The Dvaidha, the Karmānta and the Prāyaścitta Sūtras seem to have come under the influence of the Ṛgveda. BaudhŚS XXVIII.2 has prescribed the Pavitreṣṭi which may be performed as an incidental or optional rite. The puronuvākyā and yājyā verses prescribed herein for the Ājyabhāga offering to Soma are from the Ṛgveda, namely, *yo dhārayā pāvakayā* (IX.101.2; ĀśvŚS II.12.3) and *ā kalaśeṣu dhāvati* (IX.17.4, ĀśvŚS II.12.4). In the Agniṣṭoma sacrifice the Pātnīvata draught is taken from the Āgrayaṇa vessel (BaudhŚS VIII.14). The Karmāntasūtra (XXV.23) wanted to explicate that rite. It says, "This (Pātnīvata draught) drawn from the Āgrayaṇa vessel is taken for thirtythree divinities. Where are they involved in the offering? In the Pātnīvata draught. It is said in the scripture, 'Do thou (O Agni) carry over

the thirtythree gods together with their wives for the sacrificial drink, and be exhilerated.'" (ṚV III.6.9). This half verse is the latter part of the verse which is recited as the yājyā for the Pātnīvata offering. cf. ĀśvŚS V.19. Here is an indication of the deep insight of the ritualists and of the rationale of the rite. Baudhāyana has employed a verse even from the Atharvaveda. He has prescribed the laying of Dūrvā grass as a brick in Agnicayana (X.24). The verse is *āyane te parāyaṇe* etc. (AV VI.106.1)

6. *Linguistic peculiarities of the Baudhāyana Śrautasūtra*

W. Caland has in his critical study of the BaudhŚS recorded information on grammar (morphology and syntax), style and lexicography of the BaudhŚS.[26] This oldest Śrautasūtra is obviously under the influence of the Vedic language; it has retained many peculiarities of the Vedic language. Caland has already brought out the linguistic peculiarities of the BaudhŚS. Any further attempt on this account would indeed be superfluous. Even then, with a view to making this Introduction complete, I would like to present here some select examples even though it would be a mere repetition. A word-index appended to this edition would supply valuable information to a conscientious reader for his ritualistic and critical study of the text.

Morphology:

Nominal inflection: locatives in *-an* : *sve dhāman* X. 59; XI.13; XVII.1 *carman* VI.28; XV.17; *śīrṣan* I.2; V.7; XXI.12; *antar ātman* X.24

Hetero. Loc. Plu. : *avāntaradiśāsu* XV. 19

abl: *antataḥ* IV.10; IX,13; *śīrṣataḥ* X.57; *śirastaḥ* XV.29; *chandogataḥ* XIV.4; *hotṛtaḥ* XIV.4

Conjugation. pres. du. *śinaṣṭaḥ* V. 7; *pratyanaktaḥ* V.8; opta. *praṇauyāt* XIV.10; *prasauyāt* XXV.7; *prayauyāt* XXVII.35; opta. in - *īta* : *kāmayīta* II.1; *dhārayīta*. IX.19; *anumantrayīta* XII.10; *anujñāpayīta* XXVI.12; pres. 3rd per. *pariśere* VII.15; IX.4; *śaye* VI.7 *duhe* XXI.1

Conjunctives of the present system: *smayāsai*, *kaṇḍūyāsai* VI.6; *anuparivartayādhvai* XI.7; *pūrayādhvai* XX.28

Aorist. root - aorist: *aparivṛthāḥ* VII.5; *abhinimruktāt* VII.5; *guḥ* VI.10; *a* - aorist: *apārādhvam* XX.28; redupli. aorist : *adīdṛśam* XXI.13; *s* - aorist: *ahausīt;* III.14; *udasrākṣit* XV.31; *anuprahārṣīḥ* VI.11; *iṣ* - aorist: *smayiṣṭhāḥ* VI.5; *saṁcārīt* VI.17; *siṣ* - aorist : *ajyāsiṣi* XXVI.12; *sa* - aorist : *akṛṣi* XXVI 12; pass. aorist: *apūri, adarśi* XX.1.

Absolutives ending with - *am*: *abhiṣekam* II.9; *viparyāsam* II.10; *apratīkṣam* IV.11; *pratilepam* IX.3; *vyatiṣaṅgam* IX.7; *avacchedam* XXII.12; *pratyākhyāyam* XXV.15; *pratisaṁkhyāyam* XXIX.13; with nominal base: *hastagrāham, nāmagrāham* XIV.17

Intensive: *marmṛjyate* X.2; XI.6; desiderative: *ditset, nidhitseta* III.29; *lipsante, lipseta* V.16; *pupūṣamāṇaḥ* XIV.13; *ārtset* XIV.16; *siṣādhayiṣet* XXI.14; *cikalpayiṣet* XXVI.1

Dvandva comp. with neut. ending : *svaruraśanam* IV.4; *rajjudāma* IX.5; *yugalāṅgalam* X.25; *tṛṇavaṁśam* XXVII.4; plu. *śamīparṇakarīrasaktūn* V.5

Syntax:

Genitive with dative function: *athā'sya vratopetasya śākhām ācchaiti* 1.1; *athā'syai'ṣā pūrvedyur eva pāśubandhikī vedir vimitā bhavati* IV.1; *evam asya pradakṣiṇam haviṣām avattam bhavati* XXII.13; with ablative function: *atha pratihitasya dhanur ādāya* XII.12

Words ending with dative *-ai* of feminine stems ending in *-ā* to denote ablative-genitive sense: *etasyai māṁsam* II.11; *dviguṇāyai ca triguṇāyai cā'ntau saṁdadhāti* IV.5; *chāyāyai cā " tapataś ca saṁdhau* XIV.3; *śvetāyai śvetavatsāyai payaḥ* XII.5; dative for ablative:- *ā saṁsthāyai* VI.6; *uttarāyai śroṇeh;* dative for instrumental: *uttānāyai jāghanyai devānām patnīr yajati nīcyā agnim* IV.10; *na caturthāya prakrāmati* III.20

Relative clause beginning with the pronoun *sa* : *sa yo balavāṁs tam āha* V.15; *sa yaḥ same bhūmyai svād yoner rūḍhaḥ ... tam upatiṣṭhate* IV. 1; *sa yady u hai'ko dīksate'hīno bhavati* XXVIII.12; Sometimes this *sa* is superfluous. *sa ye ha ke cai'tasyai māṁsam labhante* II.11; *sa yāvanta ṛtvijas ta enat samavamṛśanti* VI.19

Use of neu. *tad* in the sense of *tatra: yatrā "pas tad yanti* V.9, X.18

Verb. Active used for passive: *praṇītāsu praṇeṣyatsu* XXII.1

Present tense with *ha sma* to denote past tense: *tad dha smai'tat pūrve saṁvatsaram samavasāyā "sate* XVI.13; *atro ha smā"ha baudhāyanaḥ, iti ha smā"ha śālīkiḥ* often in the Dvaidhasūtra.

Tmesis. Just as in the Brāhmaṇa-texts, so in the BaudhŚS also one comes across a large number of cases of tmesis. e.g. *uc ca mārṣṭy ava ca mārṣṭi* II.18; *āvā hayaty ā vā hārayati* IV.1; *saṁ hai'va rohati* IX.4; *abhy enam āhvayate hotā* VII.17; *pari samidham śinaṣṭi* I.15; *ati taṁ sṛjati* XII.18; *upai'tena graheṇa rama* VII.20 etc.

Prepositions: *tiraḥ* with locative: *tiraś carman* VI.28; *agreṇa* with accu.: *uttaraṁ śālākhaṇḍam agreṇa* IX.1; *adhi* with abl.: *vasatīvarībhyo'dhy apo niḥṣicya* VIII.1: *ito' dhi* X.22.; *abhi* with accu.: *sado 'bhi* VIII.2; *yūpam abhi* X.11

Particles. *nu* and *nvai* preceded by *iti*. A sentence beginning with *iti nu* forms a proposition followed by another which is different e.g. *iti nu yadi saṁnayati, yadyu vai na saṁnayati* I.1; *iti nv ekam athā' param* XXVIII.20. A sentence beginning with *itī nvai* (=*nu vai*) indicates a conclusion. e.g. *itī nvai imā iṣṭayo vyākhyātāḥ* XIII.1; XXV.4. The particles *ha* and *vai* often occur following the style of the Brāhmaṇas. Many times they are preceded by *u* (*u ha, u vai*). Then they form a proposition followed by another. e.g. *sa yady u hā'gado bhavati punar aiti* XIV.27. The particle *vāva* denoting assertion. e.g. *eṣa vāva svargyaḥ panthā yad vaṣaṭkārapatha iti* XVI.9.

Adverbs, *u*: *tā u cet ..... sa u cet* XVI 4. Sometimes it is preceded by *katham, api.*

Style :

Since the BaudŚS is a *pravacana,* one comes across in it certain distinctive marks which are rather absent in the Sūtra-texts, or at least are rather keenly felt . A teacher orally giving a discourse would have in his discourse a reflection of depicting a picture of the ritual which he might be visualising at the time. Speaking about the time-span, he says *dvādaśyāṁ vyuṣṭāyām* II.20; *tisṛṣu vyuṣṭāsu* XVII.6; *srucā pañcamīm juhoti* VI.4. When he has to employ a lengthy mantra-portion, he would say something like *iti pratipadya ... ity ātaḥ* III.18 etc. Sometimes one meets with a natural alliteration: *susambhṛtān sambhārān punar eva sambharati* II.6; *susambhṛtān sambharaṇyām sambhṛtya* VII.6. The prefix *su-* is joined to a past participle to denote abundance: *susambhṛta* (above); *sūpanibaddha* VI.25; *susamtṛpta* I.18; *suvicita* VI.14; *sudhūpita* IX.3. The use of the verbal form *āste, āsate* with a present participle is typical: *ramayanto jāgarayanta āsate* XV.3; *dhūnvanta āsate* IX.8; *tāṁ te pibanto ramamāṇā mahīyamānā āsate* IX.11; *gopāyann āste* X.1. Similarly the form *eti* or *yanti: stṛṇann eti III.30; utkhidann eti* XI.5; *hotur vaśaṁ yanti* IV.2. The use of the past participle *prajñāta* is typical: *prajñātaṁ nidadhāti* X.54; *prajñāte barhiṣī nidhāya* IV.5 explained by Bhavasvāmin as *yathā na saṁsṛjyete pratyabhijñāte tathā nidhāya.*

Ellipse:

ubhau yājyām patnī ca (that is, husband and wife) V.8; *ubhau samīkṣata āhavanīyaṁ ca* (Āhavanīya and Gārhapatya) III.28; *atithīnām upasthām eti*

VI.6 = *upasthānam eti.* Bhavasvāmin explains *taiḥ saha saṁgacchata ity arthaḥ. Payāṁsi viśāsti* VI.34 "(The Adhvaryu) gives directions as regards the management of the milk." When any action is to be done by somebody, not by a specific person, plural verbal form is used: *athā' smai madhuparkaṁ ca gāṁ ca prāhuḥ* VI.17; *hvayanti patnīm hvayanti hotāram* IV.7. When various views are to be expressed, the pronouns *eka* and *apara* are used e.g. *tasmād yajñavāstu nā 'bhyavetyam iti, ahorātrāv ity ekam, yāvad agnayaḥ śītāḥ syur ity etad ekam, yāvad enam abhivarṣed ity etad aparam* XXVI.7.

Because a ritual is to be carried on with the collaboration of a number of persons, it becomes essential for the Adhvaryu, the chief executive priest, to give directions (*sampraiṣa*) to different persons at one and the same time. This is customary to all Yajurveda-Sūtrakāras. In the BaudhŚS however the occasions are more frequent, and the calls indeed are beautiful compositions. e.g. *brahman pravargyeṇa pracariṣyāmo hotar gharmam abhiṣṭuhy agnīd rauhiṇau puroḍāśāv adhiśraya pratiprasthātaḥ pravargyaṁ vihara prastotaḥ sāmāni gāya* IX.6. "O Brahman, we shall proceed with the Pravargya-rite; O Hotṛ, do you recite verses in praise of the Gharma; O Agnīdh, do thou put on fire the two Rauhiṇa cakes; O Pratiprasthātṛ, do you arrange the Pravargya - implements; O Prastotṛ, do you chant the (relevant) Sāmans". One of the peculiarities of Baudhāyana is that his Adhvaryu has many occasions to call upon the sacrificer to do his duties, and he does so by addressing him with the words *ehi yajamāna* "Come on, O sacrificer.."[27]

When there is an occasion for the Hotṛ or for the Udgātṛ to perform his part of the ritual, the Sūtrakāra refers to it by the expression *yathā sa veda, yathā te viduḥ, yathāvedam* (VI.27; VII.1;14). When there is an occasion for a discussion of a certain topic, Baudhāyana has used the term *mīmāṁsā* following the practice of the Brāhmaṇa-texts; e.g. *athā'ta āprīṇām eva mīmāṁsā* X.11; *athā'taḥ prayāṇasyai'va mīmāṁsā* VI.9; X.17; *athā' to bhasmana evā'tivṛddhasya mīmāṁsā* X.18; *athā'taḥ sarpaṇasyai'va mīmāṁsā* XVI.9; *athā'ta utthānānām eva mīmāṁsā* XIX.5. When Baudhāyana has to refer to a view of some teachers in respect of some ritualistic item, he does so by saying *iti vadantah* following the Brāhmaṇa style, e.g. *anu hai'ke saṁyanti paśava iḍe'ti vadantaḥ* VII.12. The next sūtra in such an instance is negative, and it begins with *tad u tathā na kuryāt.*

The linguistic peculiarities recorded above cover all the four divisions of the BaudhŚS. It cannot however, be claimed on the basis of these peculiarities that one and the same author composed the entire BaudhŚS. It was quite natural that the immediate descendants of Baudhāyana who

fulfilled the mission of their teacher naturally imitated his style while doing their job.

7. Literature on the Baudhāyana Śrautasūtra

Generally the Śrautasūtras are provided with means of comprehension such as the Bhāṣya, Ṭīkā, Paddhati, Kārikā and Prayoga. Bhavasvāmin composed a Bhāṣya called *vivaraṇa* on the BaudhŚS. The Bhāṣya on Praśnas I-XVIII; XX-XXVI is available in manuscript-form.[28] The Bhāṣya on Praśna I (Darśa-Pūrṇamāsa) is published.[29] The manuscripts of the Bhāṣya are broken and have a corrupt text. W. Caland had thought of editing this Bhāṣya, but he abandoned the idea on account of defective manuscript-material. The Bhāṣya is short. Bhavasvāmin aimed at elucidating only such points as were abstruse in his opinion.[30] He lived in the eighth century A.D. Bhaṭṭa Bhāskara the commentator of the Taittirīya texts who lived before Sāyaṇa speaks respectfully about Bhavasvāmin. Personal names ending with - *svāmin* probably belonged to a specific period, e.g. Bhavasvāmin, Bharatasvāmin, Skandasvāmin, Kṣīrasvāmin etc. Most of them were Mīmāṁsakas. An inscription dated Śaka 627 mentions a cluster of brāhmaṇa-names ending with *-svāmin* (cf. *JBBRAS* III 208, Bombay 1851). An undated inscription also gives such names (*JAOS* VI.589. cf. A. Weber, *History of Indian Literature* p. 79 and note). Burnell (p.26) has placed Bhavasvāmin in the eighth century A.D. Bhavasvāmin's bhāṣya, the oldest on the oldest Śrautra-sūtra, needs to be published in the interest of the history of the ritualistic religion. The attempts towards that direction are therefore welcome.

Sāyaṇa has written a commentary on Praśna I (Darśa-Pūrṇamāsa).[29] He was a follower of the Baudhāyana school; therefore he cited the BaudhŚS in his commentary on the TS at the beginning; subsequently he shifted to the ĀpŚS. Vāsudeva Dīkṣita of Thanjavur wrote a commentary called *mahāgnisarvasva* on the tenth Praśna (Agnicayana) of the BaudhŚS and also on XVII.11-16 (Ekādaśinī). Both are in manuscript-form. Venkaṭeśvara wrote a commentary on the Karmāntasūtra (XXIV-XXVI). Dvārakānātha-yajvan wrote a commentary on the Prāyaścittasūtra (XXVII-XXIX) and also on the Śulbasūtra (Praśna XXX in Caland's edition).

Mahādeva Vājapeyin of Thanjavur has written a commentary called *subodhinī* on Praśnas I-VIII.[31] It is extensive and is based on the *vivaraṇa* of Bhavasvāmin. It reproduces relevent portions from the Dvaidha and the Karmānta while elucidating the main Sūtra, and renders great help in

understanding the text. At the beginning of his commentary Mahādeva Vājapeyin has given his geneology and has also given information about his patron, the Maratha King of Thanjavur. Other members of his family also composed works pertaining to the Baudhāyana rituals.[32] This family was resident of Shahajirājapuram—modern Tiruvisanalloor near Kumbakonam (Thanjavur district). Shahajirājapuram was donated by Shahaji the ruler of Thanjavur as an *agrahāra* to fortysix learned Pandits well-versed in the different branches of Sanskrit learning. Mahādeva Vājapeyin who lived in the seventeenth century A.D. was the Adhvaryu of Tryambakarāya Makhin, Minister of Thanjavur. Tryambakarāya was the younger brother of Narasimharāya, father of Ānandarāya Makhin who wrote, among other works, the *Āśvalāyanasūtravṛtti.*

Sometimes the *subhodhinī* gives readings of the Sūtra-text which are different from those in the printed text. Since it closely follows the *vivaraṇa* of Bhavasvāmin, its different renderings may be said to have the same value as that of the *vivaraṇa,* because many times Bhavasvāmin who is too short in his explanations is silent on the elucidation of certain words from the Sūtra-text. Mahādeva Vājapeyin often cites passages from several Śrautasūtras. Being a South Indian, he quotes, among others, the Drāhyāyaṇa Śrautasūtra of Sāmaveda which was followed in Tamil Nadu. He never quotes the Lāṭyāyana Śrautasūtra which was followed in Gujarat and Varanasi. The late and detailed production of the *subodhinī* suffers at the same time from a draw-back, namely, that sometimes it is not definite about the old tradition of the Sūtra; at certain places it gives optional renderings.

Coming to the Prayoga literature, we meet with the oldest Prayogakāra, namely, Keśavasvāmin who wrote his *prayogasāra* presenting the manuals of all the major sacrifices.[33] Keśavasvāmin is referred to by Rāmāgnicit in his Vṛtti on Dhūrtasvāmin's bhāṣya on the ĀpŚS. Rudradatta, the commentator of the ĀpŚS often cites Keśavasvāmin. Besides the commentary on BaudhŚS I (Darśa-Pūrṇamāsa) Sāyaṇa composed manuals called *yajñatantrasudhānidhi* of several rituals.[34] Anantadeva wrote several works on Dharmaśāstra. In his *saṁskārakaustubha* he has given the pedigree of his patron family. His patron, named Bājbahadur, was reigning in Himalayan territories. Anantadeva's literary career may be assigned to the third quarter of the seventeenth century (1645-75). There are Prayogas written by persons belonging to the family of Śeṣa which, originally resident of Nanded on the bank of river Godavari in Marathawada (Mahārashtra) migrated to Varanasi in the six-

teenth century A.D. and won great honour among the Pandits of Varanasi. A member of the Navahasta family is also credited with the composition of Prayogas following the BaudhŚS. Gopala wrote a manual known as *Gopālakārikā* dilating upon the Darśa-Pūrṇamāsa and Agnicayana.

8. *The Chronology of the Baudhāyana Śrautasūtra*

The chronology of the BaudhŚS, indeed of any Śrautasūtra, is a vexed problem. As we have already seen, there are the Śrauta, Gṛhya and Dharma Sūtras which are ascribed to Baudhāyana. There are also the Śulba, the Pravara, the Gṛhyaparibhāṣā and the Gṛhyaśeṣa Sūtras with which Baudhāyana's name is associated. W. Caland[35] has enumerated all these Sūtra-texts and has also made an attempt to fix their order in the tradition. It cannot be said that all these works were compiled by one and the same person. The *pravacana* style of the BaudhŚS is absent in the other Sūtra-texts. Even in regard to the BaudhŚS we have seen that the Dvaidha, the Karmānta and the Prāyaścitta sections were the compositions of the descendants of Baudhāyana. Therefore while speaking about the chronology of the BaudhŚS, I have in view Praśnas I-XVIII (excluding the Kāṭhaka Praśna XIX) of the BaudhŚS which are before us in the literary form given to Baudhāyana's lectures by his disciples.

It is appropriate first to fix the relative chronology before attempting to fix the date. Mahādeva has paid homage to the Taittirīya Sūtrakāras at the beginning of his commentary *vaijayantī* on the SatyāṣāḍhaŚS. Here he has begun with the name of Baudhāyana, and his order of the Sūtrakāras is mostly acceptable also as a chronological one. From the linguistic pecularities of the BaudhŚS as already recorded, it becomes obvious that Baudhāyana was very much under the influence of the idiom of the Taittirīya mantra and Brāhmaṇa which formed the basis of his ritual discourses. It was natural that all the nuances of the Vedic language should flow down in his composition.

One of the points helping fixation of relative chronology of the Śrautasūtras is the position of *paribhāṣā* among them. In most of the Śrautasūtras one comes across the *paribhāṣā*, long or short, laid down at the beginning or in the middle, recorded collectively or in a scattered manner. The Karmānta section of the BaudhŚS has at its beginning eleven Khaṇḍikās which bear some similarity with the *paribhāṣā*. The Prāyaścitta section contains a Khaṇḍikā (XXVII. 14) of a similar nature. The main Sūtra includes nothing like the *paribhāṣā*. This is in full consonance with its *pravacana* character.

The Pūrva Mīmāṁsā character of discussion is another point in consideration of chronology. Certain Śrautasūtras bear the character of discussion as found in the Pūrva Mīmāṁsā sūtras. They can therefore be said to have been composed subsequent to the Pūrva Mīmāṁsā sūtras. The BaudhŚS does not possess any Pūrva Mīmāṁsā element. It can therefore be easily taken to have been composed prior to the composition of the Pūrva Mīmāṁsā sūtras.

The Taittirīya Śrautasūtras are of course closely related to the Saṁhitā, Brāhmaṇa and Āraṇyaka of the Taittirīyas. Almost all Śrautasūtras of this recension presuppose all the Taittirīya texts as have come down in tradition. The BaudhŚS has, however, not cited any verses from the *Upahoma* and *Acchidrakāṇḍa* sections of the TBr (II.4,5; III.7) as we have already seen. This indicates that in Baudhāyana's time certain parts of the TBr had not attained full recognition. This points to the high antiquity of the BaudhŚS.

The other Śrautasūtras belonging to the Taittirīya recension are: Bhāradvāja, Āpastamba, Satyāṣāḍha Hiraṇyakeśin, Vaikhānasa and Vādhūla. The first four out of these are also in the chronological order. The common feature is that all of them are composed in sūtra-style. The time-span between the Bhāradvāja—the first and the Vaikhānasa—the last covers a few hundreds of years. Barring minor differences, the ritualistic pattern of all of them is almost the same. While the BaudhŚS often quotes brāhmaṇa-passages from the Taittirīya recension, the BhārŚS quotes only a few, and refers to them by saying *iti vijñāyate; brāhmaṇavyākhyātam* or *yathāsamāmnātam*. While the BaudhŚS is silent about the *Upahomas* and the *Acchidrakāṇḍa* of the TBr, the BhārŚS has cited a few verses from them.

An important difference between the BaudhŚS and the other Taittirīya Sūtras concerns the close relationship between the mantra and its ritualistic employment. In some cases it is observed that while the BaudhŚS is particular in maintaining that relationship, the other Sūtra-texts bear a rather loose relation. In BaudhŚS III.21 there is a bunch of four formulas to be recited by the sacrificer as a part of the prayers pertaining to the performance of the Full-moon and the New-moon sacrifices. They are to be recited after the Viṣṇukrama formulas. With the first *aganma suvaḥ* etc. the sacrificer prays to the Āhavanīya. With *subhūr asi śreṣṭho* etc. he prays to Āditya. With *idam aham amum* etc, he drives away his enemies. With *saṁ jyotiṣā bhūvam* he touches himself. According to BhārŚS IV.20.8, the sacrificer prays to Āditya with all the four formulas. ĀpŚS IV.14.11 says that the sacrificer prays to Āditya with

the verse *aganma suvaḥ* etc. The Sūtra is silent about the subsequent three formulas which however may be presumed. The relevant Brāhmaṇa (TS I.7.6) enlightens the rite. It is remarkable that the BaudhŚS, rather than the other Sūtras, faithfully follows the intent of the Brāhmaṇa, and may be said to be recording the tradition prevalent in the period of the Brāhmaṇa.

There are numerous other points in the Taittirīya ritualistic tradition where the BaudhŚS differs from others. After the Anūyāja offerings in the Avabhṛtha in the Agniṣṭoma (VIII.20) the Adhvaryu holds the ladle upon the water with *samudre te hṛdayam apsv antaḥ* .... He fills it with water with *saṁ tvā viśantv oṣadhīr utā" paḥ*. He offers water into water with *yajñasya tvā yajñapate ... vidhema svāhā*. Now the Avabhṛtha-material whichever is besmeared with Soma is scattered upon the water with the verse *avabhṛtha nicaṅkuṇa* .... He takes water into folded palms with *sumitrā na āpa oṣadhayaḥ santu*; he throws it towards that direction where his enemy lies with *durmitrās tasmai* ... . Touching water, he floats (or they float) the residue of Soma together with the skin of black antelope with *devīr āpa eṣa vo garbhas* ... (TS I.4.45). He touches the drops, does not consume them. BhārŚS XIV 22.14-17 prescribes as follows: with *samudre te* .... the Adhvaryu strikes into water the ladle filled with the residue of Soma. Wherever a drop of Soma appears, he consumes it with *apsu dhautasya* ... (TS III.2.5.6). According to some teachers he should merely touch them. They pray to the Avabhṛtha-material with *devīr āpa* ... ĀpŚS XIV.20.10-21.1 prescribes similarly. Here it will be observed that Baudhāyana's prescriptions are more closely in association with the TS-formulas. There is also difference in the marking of the formulas. Bhaṭṭa Bhāskara and Sāyaṇa on TS I.4.45 have followed Baudhāyana. A typical case is the employment of the formula *apsu dhautasya* ... (TS III.2.5.7). Baudhāyana (VIII.17) has employed it at its proper place after the offering of the Hāriyojana goblet, so also BhārŚS (XIV.19.3) and ĀpŚS (XIII.17.9). As seen above, BhārŚS and ĀpŚS have reemployed that formula in relation to the Avabhṛtha. Here is an enlargement of the ritual.

Sometimes it is observed that while the BaudhŚS has marked the distinction between the Adhvaryu and the sacrificer in regard to the utterance of the formula, the BhārŚS and the ĀpŚS have ignored it. According to BaudhŚS VI.5 the Adhvaryu hands over to the sacrificer the horn of black antelope on the occasion of his initiation for the Agniṣṭoma. The Adhvaryu hands it over with *indrasya yonir asi*; the sacrificer receives it with *mā mā hiṁsīḥ*. The BhārŚS (X.6.13) and the ĀpŚS (X.9.17) ask the

Adhvaryu to hand it over with the combined formula *indrasya yonir asi mā mā hiṁsīḥ*. The propriety of Baudhāyana's prescription is obvious. Another passage may be looked into. TS I.3.11.1 reads *adbhyas tvau'ṣadhībhyo mano me hārdi yaccha tanūṁ tvacam naptāram aśīya.* TS VI.4.1 provides a Brāhmaṇa-explanation only for *mano me hārdi yaccha.* Baudhāyana (IV.10) divides the above-mentioned mantra-portion into two and explains, "with *adbhyas tvau'ṣadhībhyo mano me hārdi yaccha* the sub-offerer wipes out his hands on the sacrificial grass; with *tanūṁ tvacam putraṁ naptāram aśīya* (the sacrificer) gazes at the smoke (issuing out of the cooked cuttings of the anus of the animal in the animal-sacrifice)." Bhaṭṭa Bhāskara on TS I.3.11 agrees to this. BhārŚS VII.21.13-14 lays down, "with *adbhyas tvau'ṣadhībhyaḥ* the Pratiprasthātṛ wipes out the smearing on the sacrificial grass; with *mano me hārdi yaccha* (etc.) he touches himself." Here the remaining formula *tanūm tvacam putraṁ naptāram aśīya* may be understood. By 'he' it is proper to understand the Pratiprasthātṛ in consideration of the Brāhmaṇa - explanation in TS VI 4.1 Bharadvāja's prescription for *mano me hārdi yaccha* is acceptable; but the subsequent portion, if presumed, cannot be applicable. ĀpŚS VII.26.12 generally agrees with Bharadvāja. Baudhāyana's employment of *tanūm tvacam putram naptāram aśīya* which is distinct from Bharadvāja and Āpastamba is the reasonable one. Numerous other cases of this nature can be found out.

The instances cited above are adequate to indicate the partial artificiality of the prescription of Bharadvāja and Āpastamba and their consequent posteriority. The Satyāṣāḍha Kalpasūtra and the Vaikhānasa Śrauasūtra are admittedly later than the BhārŚS and the ĀpŚS.

The Vādhūla Śrautasūtra (VādhŚS) deserves consideration for ascertaining the comparative chronology of Śrautasūtras. VādhŚS first became known to the scholarly world when W. Caland published a few parts of it in four instalments (*Acta orientalia* Vols. I-VI, Lugduni Batavorum 1924-28). After a long time M. Witzel shed some light on the extent and character of that text.[36] In 1993 B.B. Chaube[37] published a critical edition of this Sūtra based on the manuscripts and other material available to him. Yasuke Ikari of the Kyoto University in Japan has now undertaken the project of publishing in Roman script yet another critical edition of this Sūtra-text.[38] He has succeeded in securing the original manuscript of that text from Kerala. It will be published in instalments, and will probably be an improvement over the edition published earlier. This is not the place to go into the merits of the printed editions. My remarks will be confined to the contribution of the VādhŚS towards the comparative chronology of the BaudhŚS.

As already observed, Mahādeva, the author of commentary *vaijayantī* on the Satyāṣāḍha Kalpasūtra has mentioned VādhŚS as the last one among the Taittirīya Sūtras. There must be some reason behind it. An examination of the mantras employed in the VādhŚS shows that the text of those mantras is at variation in many places from those in the Taittirīya texts. These variations cannot be set aside as modifications occurred in oral transmission or as scribal errors. The VādhŚS probably belonged to some branch of the Taittirīyas other than the Khāṇḍikeya to which the other Taittirīya Sūtras belong.

The character of the VādhŚS is close to that of the BaudhŚS; there is even literal agreement in many cases. Vādhūla is extensive in his prescriptions. He cites the mantras *in extenso* in his specific style. He often quotes Brāhmaṇa-passages from the Taittirīya recension—perhaps to a larger extent than Baudhāyana. The Vādhūla manuscript even contains numerous Brāhmaṇa-passages, not exhaustive, which are known as *anvākhyāna*. One comes across deictic use of pronouns. The language is archaic. The so-called sūtra-marking is not of a uniform character. There is no clear division of Praśna, Prapāṭhaka and Anuvāka. There is also a Paṭala division. The beginning sūtra of the next Paṭala is often employed as the end of the present Paṭala. All these features lead to the conclusion that the VādhŚS is a *pravacana* like the BaudhŚS.

A comparison of the contents of the BaudhŚS with those of the VādhŚS shows that the two texts go parallel to a certain extent. The available VādhŚS-text has not laid down the Ekāhas, the Ahīnas and the Sattras. It is remarkable that the fourteenth Prapāṭhaka, a short one, records the duties of the sacrificer in those rituals and also the incidental rites. In Chaube's edition of the VādhŚS the Agnyādheya forms the first Prapāṭhaka. All other recensions, except the Vaikhānasa Śrautasūtra, begin with the Darśa-Pūrṇamāsa in consonance with the general Yajurveda tradition. From the information supplied by Ikari about the Kerala MSS of VādhŚS it appears that the VādhŚS also began with the Darśa-Pūrṇamāsa.

Caland has acknowledged the close relationship between the BaudhŚS and the VādhŚS. From the larger number of Brāhmaṇa-citations in the VādhŚS he had expressed the possibility of the anteriority of Vādhūla to Baudhāyana. The VādhŚS was known to the author or authors of the Dvaidha, the Karmānta and the Prāyaścitta Sūtras. There is no evidence to infer that Vādhūla was known to Baudhāyana the author of the main Sūtra-

text.[39] Like Baudhāyana, Vādhūla gives at the outset a list of things required for the performance of the ritual under discussion. A comparison of these things with those mentioned by Baudhāyana shows a little difference here and there. A clear indication of Baudhāyana's anteriority over Vādhūla is the treatment of third Kāṇḍa of the TS known as *Aupānuvākya.* That Kāṇḍa has recorded such mantras and the Brāhmaṇa-portions as support mainly the mantra-and Brāhmaṇa-portions laying down the Soma-sacrifice. Baudhāyana has independently dealt with the *Aupānuvākya* Kāṇḍa in Praśna XIV; he has not at all touched it while prescribing the Soma-sacrifice on the basis of the principal portion of TS. This is not so with Vādhūla who, even though he is aware of the *Aupānuvākya* Kāṇḍa, has suitably exploited the provisions made in this Kāṇḍa side by side with the main portions.

The Agnyādheya is prescribed in Praśna II of the BaudhŚS. As already observed, the Khaṇḍikās of this Praśna are not in the proper order. The regular procedure is given in Khaṇḍikās 12-21. It is remarkable that the VādhŚS has nothing parallel to Khaṇḍikās 1-11 of the BaudhŚS except that the formulas called *pāpmano vinidhayaḥ* are recorded in the *Pariśeṣa.* The Karmānta (BaudhŚS XXIV.15) has mentioned different periods at which the rite of setting the fires should commence, namely, one year before or twleve days or thirteen days or one day before, which agree with Kaṭh.VII.15. These options are absent in the VādhŚS. According to Baudhāyana the formal choosing of all seventeen priests takes place at the setting up of fires. The other Taittirīya Sūtrakāras ask the sacrificer to choose them at the Agniṣṭoma - the proper occasion for the functioning of all of them. It is striking that the choosing of priests is not met with in any part of the available VādhŚS.

In Prapāṭhaka III of the VādhŚS Kaṇḍikās 1-10 are assigned as the *yājamāna* wherein we find certain expiation-rites in respect of the Agnihotra and the Darśa-Pūrnamāsa which are apparently to be performed by the sacrificer. In Prapāṭhaka XIV there are certain expiation-rites to be observed by the sacrificer initiated for a Soma-sacrifice. Nowhere does one come across the expiation-rites to be performed by the Adhvaryu.

Prapāṭhaka XIII of the VādhŚS is devoted to the Pravargya-rite. In all Taittirīya Sūtra-texts the expiation-rites pertaining to the Pravargya and the Avāntaradīkṣā to be undergone by the sacrificer for learning by heart the Pravargya-mantras contained in the Taittirīya Āraṇyaka are prescribed side by side with the Pravargya-rite and the disposal of the Pravargya-implements.

These are absent in this Prapāṭhaka. Prapāṭhakas VI and VII prescribe the Agniṣṭoma. While laying down the procedure of the Agniṣṭoma and while speaking about the subsequent Soma-sacrifices, Vādhūla refers to the Ukthya, Ṣoḍaśin and Atirātra sacrifices. A barren cow is to be offered to Mitra-Varuṇa as the Anūbandhyā animal-sacrifice after the performance of the Udayanīyeṣṭi in a Soma-sacrifice. Baudhāyana (ŚS VIII.21) has mentioned the offering of Āmikṣā as a substitute to the animal. Vādhūlā (VII.22.55) has not allowed this substitute.

BaudhŚS XV.24 prescribes the wholesale employment of the fourteen verses towards the armouring of the royal sacrificer. The verses are recorded in TS IV. 6.6 and the Brāhmaṇa is given in TBr III.9.4. It would be interesting to have a look on the employment of the relevant TS-verses - twenty in all. BaudhŚS XV.24 prescribes:

अथ यजमानं वर्मसंनहनीयाभिः संनह्यति जीमूतस्येव भवति प्रतीकमिति चतुर्दशभिर्यथारूपम् । अथ रथमुपतिष्ठते वनस्पते वीड्वङ्गो हि भूया इति तिसृभिरनुच्छन्दसम् । अथ दुन्दुभिमुपश्वासयत्युपश्वासय पृथिवीमुत द्यामिति तिसृभिरनुच्छन्दसम् ।

Thus Baudhāyana asks the Adhvaryu to equip the sacrificer with the various implements and weapons while reciting the fourteen verses one by one, and then in triads. He presumes the proper understanding on the part of the Adhvaryu. VādhŚS XI. 15.56-16.14 prescribes:

वर्मसंनहनीयेनानुवाकेन यजमानं संनह्यति ॥ जीमूतस्येव भवति प्रतीकमिति ॥

He further gives instructions to be carried out reciting each subsequent verse (*ekayā*) and then in triads. Thus Vādhūla prescribes the equipment of the sacrificer as prescribed in the Anuvāka; he furthermore thinks it desirable to give several directions to be carried out with the several verses. Āpastamba (XX 16.4-14) does not refer to the Anuvāka in laying down the injunctions; he mentions each verse and lays down the action to be carried out with it. A comparison of the instructions given in these three Sūtra-texts shows that their attitude towards explanation is gradually modified. Vādhūla was inclined to give detailed instructions as compared to Baudhāyana. A thorough comparison of the BaudhŚS and the VādhŚS will shed welcome light on their mutual relationship.

I have given these details of the VādhŚS because of its close affinity with the BaudhŚS and also because the study of the VādhŚS is still in its infancy. From this comparative study it may be concluded that Vādhūla was posterior to Baudhāyana the author of the main Baudhāyana text. The VādhŚS was

composed before the composition of the Dvaidha, Karmānta and Prāyaścitta sections of the BaudhŚS. Not much time passed between Baudhāyana and the composer or composers of the Dvaidha and Karmānta. Consequently the chronological difference between Baudhāyana and Vādhūla could be very little. If a definite chronology is to be attempted, I am inclined to assign the period 800 B.C. to 600 B.C. to the BaudhŚS. This span covers three steps : (i) composition of the main text of the BaudhŚS, (ii) composition of the VādhŚS, and (iii) the composition of the Dvaidha, Karmānta and Prāyaścitta sections. The main part of the BaudhŚS is thus the oldest among the Kalpasūtras belonging to the Taittirīya recension.

The chronological relationship of the BaudhŚS with the Śrautasūtras belonging to the other existing recensions of the Kṛṣṇa Yajurveda, namely the Kāṭhaka, Kapiṣṭhala-Kaṭha and the Maitrāyaṇī is a point to be considered. Two Śrautasūtras, the Mānava and the Vārāha, belong to the Maitrāyaṇī recension; the Mānava is senior to the Vārāha. The MānŚS is a Sūtra-text, not a *pravacana*. It therefore cannot be older than the BaudhŚS; it is junior to the latter. The Maitrāyaṇī recension was of course in need of a Śrautasūtra. Even though the Maitrāyaṇīya ritualists must have found some device for setting their ritual in order, it seems the actual Sūtra-composition was undertaken at a rather late date.

The Kāṭhaka Śrautasūtra (KāṭhŚS) is unfortunately lost. It comprised thirtynine Adhyāyas, vide Devapāla's commentary on the Laugākṣi (Kāṭhaka) Gṛhyasūtra.[40] Sūryakānta has published in his *Kāṭhakasaṁkalana*[41] extracts from the Kāṭhaka Brāhmaṇa collected from manuscript-collections preserved in Lahore, and from Devapāla's commentary on the Laugākṣi Gṛhyasūtra; those from the KāṭhŚS—one collected from a manuscript and many others from the commentaries by Karka and Devayājñika on the KātyŚS (edited by A. Weber, Berlin 1859), and a few quotations from the Gṛhyasūtra of the Kāṭhakas collected from various sources. The first among the Śrautasūtra-passages lays down the group of Divaḥ Śyenī and Apāghā Iṣṭis. The passage is said to have formed the fourth Paṭala (that is, Kaṇḍikā forming part of some Adhyāya). It is striking that citations from the KāṭhŚS composed in north-western India have been reproduced by the commentators of the KātyŚS which was composed in the north-eastern part. Probably some followers of the Kāṭhaka school had migrated towards the north-east with whom the Vājasaneyins came into contact. Sometimes Kaṭha and Maitra (=Maitrāyaṇīya) passages are cited together. The Kāṭhaka Śrautasūtra is so

called because it belongs to the Kāṭhaka recension. The author of the Kāṭhaka Gṛhyasūtra was Laugākṣi. Even though Karka and Devayājñika have cited in their commentaries passages from the KāṭhŚS mostly under the designation 'Kaṭha' or 'Kāṭhaka', at about a dozen places[42] they have quoted under the name 'Laugakṣi'. It may therefore be said that Laugākṣi was the name of the author of the KāṭhŚS also.

It would rather be hasty to assess the character of the KāṭhŚS as a whole on the basis of only a few available extracts. The TBr together with the TĀ deals with the Kāṭhaka citis, and the mantra and Brāhmaṇa for the Divaḥ Śyenī and Apāghā Iṣṭis are recorded in TBr III.12.1-4. The Taittirīya Śrautasūtras have referred to these Iṣṭis. Thus the Taittirīyas have from the very beginning borrowed certain ritual - elements from the Kāṭhakas. A study of all the KāṭhŚS - passages so laboriously collected by Sūryakānta shows that the Sūtrakāra has described the ritualistic items in a detailed manner. He has not adopted the sūtra - style; he is a *pravacanakāra*. Hence the Śrautasūtra must have been composed in very old days. There are certain indications showing the archaic language and archaic ritualistic elements. There is deictic use of demonstrative pronouns. An interesting point arises out of the definition of *prakrama*. A long KāṭhŚS - passage is cited in the commentary on the KātyŚS while prescribing the measuring of the Mahāvedi for the Agniṣṭoma. The measuring of the Mahāvedi is prescribed in detail, and while doing so the Sútrakāra gives the definition of *prakrama* and *pada*: *tripadaḥ prakramo' rdhacaturthapado vā padam pañcadaśāṅgulam dvādaśāṅgulam vā (Kāṭhakasaṁkalana* p.16, KātyŚS edn. p. 687). Here two things are worthy of attention: firstly, the Sūtrakāra, while prescribing the measuring also gives the definition of *prakrama* and of *pada*. Here is the *pravacana* style of speaking all things together. While prescribing the measuring of the Mahāvedi (VI.22) Baudhāyana has not given the definition of *prakrama*; he simply uses that word. In Baudh. ŚulbaS (I.5) he has given the definition. Here Kāṭhaka's *pravacana* style seems to be more prominent than that of Baudhāyana. Secondly, while Baudhāyana defines a *prakrama* as *dvipada*, Kāṭhaka defines it as *tripada* and even *ardhacaturthapada* i.e. three and half *padas*. It may be observed that the longer *prakrama* of Kāṭhaka points to an older period. According to Baudhāyana (ŚuS.1.9) a *pada* consists of fifteen *aṅgulas* while Kāṭhaka allows the option of fifteen or twleve.

A few other points may be noted: the Cāturmāsya sacrifices to be completed consecutively in five days as an option are attributed to Kaṭha

(p.12, KātyŚS edn p. 554). These are not mentioned in the BaudhŚS main text nor in the Karmānta. The Anugrāhika (Pariśiṣṭa) of the MānŚS has mentioned it. In the sūtra for Divaḥ Śyenī the Sūtrakāra has given two Ślokas, and in that for the Apāghā one Śloka. Parallel construction is found in BaudhŚS Prāyaścitta. Such features pointing to a late date may perhaps be the additions made by some follower of the Kāṭhaka school in course of time. This should however not speak against the conclusion of the Kāṭhaka main Sūtra-text being a *pravacana* and therefore being as old as, if not earlier than, the BaudhŚS. Just as Baudhāyana may be said to have been the first teacher setting the Taittirīya rituals in order immediately after the Brāhmaṇa period, similarly Kāṭhaka (Laugākṣi) may be said to have been the first teacher setting the Kāṭhaka rituals in order.

The comparative chronology of the BaudhŚS, the VādhŚS, the MānŚS and the KāṭhŚS is noteworthy.

The Kapiṣṭhala-Kaṭha sub-recension does not seem to possess an independent Śrautasūtra.

9. *The Home of the Baudhāyanīyas*

Since the last few centuries the followers of the Baudhāyana school have been the inhabitants of Karnataka and Keṛala. These regions should however not be understood as their original home. Baudhāyana who may be regarded as the first teacher who, immediately after the Brāhmaṇa-period, set the Taittirīya rituals to order in the *pravacana* form, must have lived in the north-western parts of India where the Taittirīya and all other recensions of the Kṛṣṇa Yajurveda took their root and flourished. We find the following geographical references in the BaudhŚS[43]: *āraṭṭa* VIII.13; *Karaskara* XVIII.13; *Kaliṅga* II.3; XVIII. 13; *Kāśīvideha* XVIII.44; *Kurukṣetra* XVIII.45; *kurupañcāla* XVIII.44, *Kurubrahman* XVIII.26; *khāṇḍavaprastha* XVII.18, *gāndhāra* XVIII.13; 44; *pañcāla* XVIII.25; *plākṣa prasravaṇa* XVI.29; 30; *bisavatī* (pl) XVIII. 45; *mahāvarṣa* II.3; *mūjavat* II.3 VI.14; *varṣiṣṭhīya prastha* XVIII.49; *videha* II.3; *śaphāla* XVIII.13; *sarasvatī* (river) XII.8; XVI.29; XXII.18; *suvarṇasavanī* XVIII.45; *sauvīra* XVIII.13.

Some of these localities and places were most probably intimately known to Baudhāyana or his descendants; the others were known merely by hearsay. There was close contact of the Taittirīyas and therefore of Baudhāyana with the followers of the Kāṭhaka[44] and the Maitrāyaṇī recensions which flourished in the Panjāb and the other north-western parts. There is also

evidence (e.g. the Kāṭhaka citis) which shows that Baudhāyana was in the neighbourhood of the Kāṭhakas. The river Sarasvatī which was flowing in his neighbourhood was held in respect (BaudhŚS XII.8) as we find also in TBr (I.7.5). It would therefore be proper to hold that Baudhāyana was living in the Panjāb. It is not possible to restrict the region any more.

Suryakanta[45] has expressed his displeasure over the dominent position assigned by scholars of cultural history of ancient India to the Āpastambas and Baudhāyanas setting aside the rightful claim of the Kāṭhaka recension as representing the oldest Yajurvedic ritual-tradition. He has further deemed the so-called dominant position of the Āpastambas and Baudhāyanas as "a deliberate attempt at misrepresentation." It may, however, be observed that recent researches have proved that the original home of the Āpastambas and Baudhāyanas was in northern India, not in southern India. Therefore there is no question of any dominance. The Kaṭhas, even though they established colonies in eastern and central India as the epigraphical evidence shows, maintained their position in the Panjāb and Kashmir. Due to frequent political unrest they received a severe setback in their main land and their colonies outside also vanished. The Baudhāyanas and the Āpastambas could maintain their traditions because they migrated towards south India—the area which was politically peaceful. Anyway the disappearance of the KāṭhŚS is a great loss to the Vedic literature and to the history of the ritualistic religion.

The Vādhūlas may have been living on the eastern border of the regions occupied by the Baudhāyanins. Since a very long historical period the Baudhāyanins left their land. Why they left, when they left, under which conditions they left—all these questions remain without any answer under the present state of our knowledge of the economic and cultural conditions of northern India in ancient times. Those of the Baudhāyanīyas who chose to stick to their places possibly adopted a different Vedic school—Kāṭhaka or Maitrāyaṇī.

Baudhāyanins have been living in Karnātaka at least for the last six centuries. Sāyaṇa the well-known commentator of several Vedic texts lived at Vijayanagar in Karnataka in the fourteenth century A.D. He was a follower of the Baudhāyana school. In the entire northern India no follower of the Taittirīya recension has been living since the last few centuries. The ritualistic tradition indicates the association of certain Vedic schools in the various regions. The performance of a Soma-sacrifice—the principal ritual—necessitates the collaboration of a Baudhāyanin, an Aśvalāyanin and a Kauthumin.

The tradition was that a Ṛgvedin of the Aśvalāyana school should have as the Adhvaryu a follower of the Baudhāyana school. In several religious tracts composed in the medieval period the prominence of the Baudhāyana school in the field of religious life is keenly felt. The supremacy of the Baudhāyanins was maintained in Maharashtra where the Āśvalāyanins lived in large numbers for many centuries. Later on the Āpastambins from Karnataka and Andhra Pradesh came in contact with the Maharashtrians. The result was that an Āśvalāyanin was allowed to have an Āpastambin as his Adhvaryu provided a matrimonial relationship had been established.

Followers of the various Vedic schools have been living in different parts of India. The prevalence of the different Vedic schools in historical period has been traced; and this history has been helpful in compiling the history of the Vedic literature and culture. The efforts need to be continued further. The history of each Vedic school prevailing at present in the specific region should be traced to the place where it took its roots with the help of the literary and historical records and the tradition which is fortunately maintained even to a small extent in spite of the social and economic revolution. Such a history, if compiled, will be a veritable source for the social and cultural history of India.

FOOTNOTES

1. The name Baudhāyana is spelt in two ways. In some manuscripts it is written as *Baudhāyana* while in many others, particularly written in Karnataka and the adjoining regions where the Baudhāyana school flourished in the historical period, it is written as *Bodhāyana*. I had therefore resorted to that spelling so far. Gramnatically, however, the suffix *ayana* affixed to the word *budha* with the meaning of *gotrāpatya* would involve the *vṛddhi* of the initial vowel. Hence it is reasonable to read the word as *Baudhāyana*.
2. cf. W. Caland, "Über das rituelle Sūtra des Baudhāyana", *Abhandlungen für die Kunde des Morgenländes* Band XII No. 1, Leipzig 1903, pp. 12-13. It is further to be noted that *Bodhāyana* is Prakṛtisation of *Baudhāyana*.
3. *Baudhāyana Gṛhyasūtra* together with the *Gṛhyaparibhāṣāsūtra* and the *Gṛhyaśeṣasūtra* edited by R. Samasastry, Mysore 1920
4. cf. J. Gonda, "A History of Indian Literautre", *The Ritual Sūtras*, Wiesbaden 1977, p. 584
5. J. Gonda, *op. cit.* p. 586
6. cf. W. Caland, *Pitṛmedhasūtrāṇi*, Leipzig 1896 (Praśna I only), C.H. Raabe, *Bijdrage tot de Kennis van het Hindoesche Dooden ritueel*, Leyden 1911 Praśnas I-II; R.Samasastry, *Baudhāyana Gṛhyasūtra* Mysore 1920 Praśna I-III.
7. cf. W. Caland, *Baudhāyana Śrautasūtra*, Vols. I-III, Calcutta 1904-13; The Pravarapraśna is printed at the end without consecutive numbering.

8. Edited by Umeshchandra Pandya, Chowkhamba Sanskrit Series, Varanasi 1972
9. Baudhāyana Gṛhyasūtra III.9.6; *Kāṇvāya bodhāyanāya pravacanakārāya.*
10. The other Śrautasūtras which claim the character of a *pravacana* are the Vādhūla Śrautasūtra belonging to the Taittirīya recension, the Jaiminīya Śrautasūtra belonging to the Jaiminīya recension of the Sāmaveda, and the Kāṭhaka Śrautasūtra.
11. e.g. XX.19; *Dvayor homa iti* cf. III.4; XX.10: *patnyām avidyamānāyām;* XX.8: *carumukheṣu iti,* XX.13; *abhikrāmaṁ juhotī'ti;* XX.13: *pañcamasyā'vadānasyā 'bhivṛddhyā iti* etc. The first three items of Dvaidha in the Paśubandha section do not speak about the Nirūḍhapaśu; they deal with the optional animal-sacrifices. The topic *sphyenā'gnīdhro nighnann anveti hotuḥ padānī'ti* XX.26 is not traced to the original Sūtra. The topic *āśiḥṣu iti* XXIII.8 is not traced to the main text. Dvaidha XXIII. 19 the last Khaṇḍikā of the Dvaidhasūtra lays down the Dvaidhasūtra for the Sarvatomukha sacrifice; it is found in some manuscripts as a separate folio. The main text has not prescribed this sacrifice. Its position even in the Dvaidha is insecure. Keśavasvāmin has reproduced this Khaṇḍikā in his *prayogasāra in extenso.* The Dvaidha on the Sarvatomukha has recorded the views of Baudhāyana, Śālīki, Aupamanyava, Gautama, Maudgalya and Āñjīgavi. When there is no main text for the Sarvatomukha, what was the source for the various topics selected for the Dvaidha? And how should one trust the genuinenss of the different views attributed to the Ācāryas?
12. Sāvitra offerings are prescribed in the Vājapeya sacrifice vide TBr I.3.5.1: *sāvitrāṇi juhoti karmaṇaḥ karmaṇaḥ purastāt.* While Baudhāyana enumerates seventeen occasions for Sāvitra offerings—fourteen prior to the pressing day and three on the pressing day, Śālīki prescribes only three offerings on the pressing day.
13. One reads in XXVIII.8 *ā'māvāsyasya kālād iti vyākhyātaḥ.* This refers to *ā'māvāsyasya kālāt paurṇamāsasya kālo nā'tīyāt* etc. XXVIII.12. It is difficult to explain the disturbed order of the text.
14. cf. C.G. Kashikar, "The text-problem of the Baudhāyana Ādhāna-sūtra" *ABORI* XXIX parts i-iv 1949, pp. 107-117; "Baudhāyana Śrautasūtra II—A Fresh Study", *Journal of the Gaṅgānāth Jha Research Institute,* Allahabad, Vol. XV parts 3-4, pp. 155-159; cf. also Caland, *op. cit* p.7. Incidentally it may be noted that a few lines in BaudhŚS VI.8 read like the Karmānta and those in BaudhŚS VII.4 read like Dvaidha.
15. The formulas *pāpmano vinidhayaḥ* recorded in the Prapāṭhaka XV (*Pariśeṣa*) of the Vādhūla Śrautasūtra (pp. 367-368) are rather different. The *Pariśeṣa* also records the formulas to be recited by the sacrificer at the various rituals.
16. In the Kātyāyana Śrautasūtra the Pravargya chapter is the last one (XXVI). In the Satyāṣāḍha Kalpasūtra the Pravargya comes at the end of the Śrauta portion (XXIV). Similarly in the Vādhūla Śrautasūtra (Prapāṭhaka XIII). In the Bhāradvāja Śrautasūtra it is conveniently inserted as Praśna XI into the Praśnas laying down the Agniṣṭoma (cf. Intro. p. lxxvi). Āpastamba and Vaikhānasa have attached the Pravargya to the Agniṣṭoma for convenience. The Mānava Śrautasūtra (new edn., Delhi 2001) has not attached the Pravargya to the Agniṣṭoma.
17. BaudhŚS XVII. 31-38
18. cf. ĀpŚS XVII 5.5; 10.10.
19. Baudhāyana Śrautasūtra with the commentaries by Bhavasvāmin and Sāyaṇa, Praśna I (Darśapūrṇamāsa) Sonepat, Bahalgadh 1982

20. BaudhŚS XIV. 1 etc
21. cf. BaudhŚS III.21
22. cf. also VI.9;12; VII.8; IX.8.12; XIII.32;40 etc
23. cf. Jaimini's Pūrva Mīmāṁsāsūtra V.3.25
24. cf. C.G. Kashikar, "Taittirīya Brāhmaṇa in relation to the Sūtrakaras", *Pratidānam*, F. B.J. Kuiper Felicitation Volume, The Hague-Paris, 1968 pp. 398-408
25. Kāṇḍas I-VII, Lahore 1926, Delhi 1983, pp. 96-101
26. W. Caland, *op. cit.* pp. 41 ff.
27. The VādhūlaŚS is also replete with Praiṣas.
28. Bhavasvāmin has not commented upon the Avāntaradīkṣā—a section of the Pravargya rite (IX. 19-20)
29. Sonepat, Bahalgadh 1982
30. e.g. II.6
चित्रियस्य ग्रामादेश्चिह्नीभूतस्य; ॥ .८ पुञ्जीलं विशाखो दर्भः ॥ .८ इमामिति नैर्ऋतीं दिशामिति केचित्; ॥ .१० पिण्डपितृयज्ञस्थान आधानस्योपवसथगवीति स्थापनार्थ लोहितोपप्रवर्तनं तण्डुलप्रक्षालनेन कार्यम् ॥ .१० केवलस्य लोहितस्य विशिष्टदेशप्रवर्तनासंभवात् सामर्थ्यादुदगग्रे प्रवर्तयितव्या इति; ॥ .१२ अपि वा इत्यनुकल्पः पूर्वत्र वाशब्दाभावात् ॥ .१२ जलान्तर्मृत् सूदः /X.१८.' भयेडक: रक्तहृष्टरोमा मेष "उझेर" इति प्रसिद्ध :
31. See the Catalogues of the TMSSM Library, Thanjavur; Oriental Institute, Baroda; Bhandarkar Oriental Research Institute, Pune; Bharat Itihas Samshodhak Mandal, Pune; Vaidika Samsodhana Mandala, Pune; Govt. Oriental Manuscripts Library, Madras (Chennai); Scindia Oriental Institute, Ujjain
32. For detailed information about the Thanjavur rulers and their contribution to the advancement of learning, see Introduction to *Sāhendravilāsa* edited by V. Raghavan, and also *Jīvānandanam* edited by Duraiswami Iyer, pp. 9-12 Madras
33. His Prayogas are available in manuscript form on the following sacrifices : Agnyādheya, Agnihotra, Darśa-Purṇamāsa, Cāturmāsyas, Nirūḍhapaśu, Agniṣṭoma, Ukthya, Ṣoḍaśin, Atirātra, Aptoryāma, Sarvatomukha, Bṛhaspatisava, Dvādaśāha, Pauṇḍarīka, Mahāvrata and Agnicayana.
34. cf. TMSSM Library, Thanjavur, MSS Nos. 2599, 2603
35. W. Caland, *op. cit.* pp. 12-13
36. Michael Witzel, "Eine fünfte Mitteilung über das Vādhūlasūtra." *Studien zur Indologie und Iranistik*, Reinbek (Germany). 1975
37. B.B. Chaube, *Vādhūlaśrautasūtram*, Hoshiarpur 1993
38. Yasuke Ikari, Vādhūla Śrautasūtra I.1-1.4 (Agnyādheya, Punarādheya) A New Critical edition of the Vādhūla Śrautasūtra I, *Zinbun* (Annals of the Institute for Research in Humanity). Kagaku, Kyoto University, No. 30 (1995)
39. Besides the direct reference to Vādhūlaka in BaudhŚS XXIX.1, one may refer to the Iṣṭi to be performed in connection with the Animal-sacrifice (BaudhŚS XX.25; VādhŚS V.1.17-18) and the optional offerings to Rākā and Sinīvālī in the Darśa-Pūrṇamāsa (BaudhŚS XXIV.29; VādhŚS II.12.44-48). B.B. Chaube has attempted (Intro. pp. 60-61) to show the anteriority of Vādhūla to Baudhāyana: There are two cases where Vādhūla has used words which may be said to have been comparatively older. Vādhūla is one of the Pravara-names mentioned in the Baudhāyana Pravarasūtra.

In two places the views expressed by Baudhāyana under the designation *eke* are found in the VādhŚS. This much is the basis for his claim.

40. *Kāṭhaka Gṛhyasūtra* edited by W. Caland, Lahore 1922, *Laugākṣi Gṛhyasūtra* edited by Madhusudana Kaul, Shrinagar 1928; 1934

41. Suryakanta, *Kāṭhakasaṁkalana,* Lahore 1943; Delhi 1983. Earlier Raghu Vira had published the citations selected from Devayājñika's Paddhati on the KātyŚS in the *Journal of Vedic Studies,* Vols. I-II, Lahore 1932, 1934. Suryakanta's valuable work was partially utilised in the compilation of the *Śrautakośa* (Vol. I cf. Sanskrit Section Preface p. 27; English Section, Part 1, Intro. p. 16) published by the Vaidika Samsodhana Maṇḍala, Pune. cf. also C.G. Kashikar, *A Survey of the Śrautasūtras,* Journal of the University of Bombay, September 1966, Vol. XXXV (New Series) Part 2, Arts Number (No. 41) 1968, p. 76. A subsequent contribution to the study of the Kāṭhaka recension was made by A. Witzel when he critically edited the *Kaṭha Āraṇyaka* together with a German translation (Nepal Research Publication No. 2) Kathmandu (1979). Suryakanta's scholarly work deserves still closer attention. A study of even the stray passages is likely to shed welcome light on the character of the Kāṭhaka recension in particular and the Yajurveda literature in general.

42. pp. 55, 92, 208, 355, 393, 399 (twice), 669, 834, 836 (twice)

43. cf. W. Caland, *Baudhāyana Śrautasūtra,* Vol. III Index of Proper Names, p. 4, New Delhi 1982.

44. Suryakanta has made an attempt in his Introduction to the *Kāṭhakasaṁkalana* to equate the Kaṭhas with the Hattis or Hittites, the Khaṭa or Kheṭa of the Egyptian monuments, Khatta or Khate of the Assyrians and Kheta or Khitti of the Hebrews. His equations are however too fanciful, based on very meagre evidence. It is indeed hard to believe that the name of one of the Vedic schools, namely, Kaṭha, was accepted for the entire community of the original region of the Kaṭhas and that the people of that region migrated to several other parts of the world.

45. Suryakanta, *op. cit.* Intro. p. XXVI.

TEXT
AND
TRANSLATION

बौधायनश्रौतसूत्रम्

आमावास्येन वा पौर्णमासेन वा हविषा यक्ष्यमाणो भवति । स पुरस्तादेव हविरातञ्चनमुपकल्पयते । एकाहेन वा द्व्यहेन वा यथर्तु । अथ वै ब्राह्मणं भवति दध्नातनक्ति सेन्द्रत्वायाग्निहोत्रोच्छेषणमभ्यातनक्ति यज्ञस्य संतत्या इति । चन्द्रमसं वानिर्ज्ञाय संपूर्णं वा विज्ञायाग्नीनन्वादधाति । त्रीणि काष्ठानि गार्हपत्ये ऽभ्यादधाति त्रीण्यन्वाहार्यपचने त्रीण्याहवनीये । परिसमूहन्ति। उपवसथस्य रूपं कुर्वन्ति । अथास्य व्रतोपेतस्य पर्णशाखामाच्छैति प्राङ् वोदङ् वा वाचंयमो यत्र वा वेत्स्यन्मन्यते । सा या प्राची वोदीची वा बहुपर्णा बहुशाखाप्रतिशुष्काग्रा भवति तामाच्छिनत्तीषे त्वोर्जे त्वेति । तया वत्सानपाकरोति वायव स्थोपायव स्थेति । अथैषां मातृः प्रेरयति देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमघ्निया देवभागमूर्जस्वतीः पयस्वतीः प्रजावतीरनमीवा अयक्ष्मा मा व स्तेन ईशत माघशꣳसो रुद्रस्य हेतिः परि वो वृणक्त्विति । ध्रुवा अस्मिन्गोपतौ स्यात बह्वीरिति यजमानमीक्षते । अथैताꣳ शाखामग्रेणाहवनीयं पर्याहृत्य पूर्वया द्वारा प्रपाद्य जघनेन गार्हपत्यमग्निष्ठे ऽनस्युत्तरार्धे वाग्न्यगारस्योद्गूहति यजमानस्य पशून्पाहि इति नु यदि संनयति । यद्यु वै न संनयति बर्हिः प्रतिपदेव भवति ॥ १ ॥ प्रथमः ॥

BAUDHĀYANA ŚRAUTASŪTRA

CHAPTER - I

FULL-MOON AND NEW-MOON SACRIFICES

I.1

(One who) is going to perform a sacrifice with the oblation pertaining to the new-moon or full-moon, should arrange for the curdling agent beforehand—one day or two days according to the season. Now indeed the Brāhmaṇa goes: "He curdles it with curds in order to characterise it with Indra; he further curdles it with the remnants of Agnihotra-oblation for the continuity of sacrifice."[1] (The sacrificer) adds fuel to the sacred fires after ascertaining the disappearance of the moon or after having known it to be full. He puts three sticks on the Gārhapatya fire, three on the Anvāhāryapacana fire and three on the Āhavanīya fire. They cleanse around (the fire-places) and effect the form (of the Vihāra suitable) to the (day) preceding the principal day.

Now for this (sacrificer) who has adopted vow (the Adhvaryu) restraining his speech goes towards the east or north for (bringing) a twig of *Butea frondosa*;[2] or (he may go) towards that direction where he thinks he may get at it. With the formula "For food thee, for strength thee,"[3] he cuts that twig which lies towards the east or north, which has many leaves, many smaller twigs and whose tip is not dried up. With the formula, "You are movers; you are approachers,"[4] he drives away the calves. Then he impels their mothers with the formula, "May god Savitṛ lead you for the highest deed. O (cows who are) not to be killed, do you swell the share of gods, O strong ones, full of milk, having offspring, free from sickness, from disease. Let not the thief, the evil-doer have control over you; let Rudra's dart avoid you."[5] He gazes at the sacrificer with the formula, "Be firm and numerous with this lord of cattle." With the formula, "Do thou guard the sacrificer's cattle," he moves around the twig along the front of the Āhavanīya, brings in by the eastern door and fixes it on the cart standing to the rear of the Gārhapatya fire or in the northern half of the (Gārhapatya) fire-chamber. This is if the sacrificer is going to offer the Sāṁnāyya. If he is not going to offer Sāṁnāyya (the fetching of) sacrificial grass follows immediately.

1. TS II. 5.3. 5-6
2. For the mythical origin of *Parṇa* see TBr III 2.1.1
3. TS I, 1.1.1
4. TS I. 1.1.1 For the meaning of *vāyavaḥ* and *upāyavaḥ* see TBr III 2.1.3-4
5. TS I, 1.1.1

अथ जघनेन गार्हपत्यं तिष्ठन्नसिदं वाश्वपर्शुं वादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददे इति । आदायाभिमन्त्रयते यज्ञस्य घोषदसीति । गार्हपत्ये प्रतितपति प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातय इति त्रिः। अथाहवनीयमभिप्रैति प्रेयमगाद्धिषणा बर्हिरच्छ मनुना कृता स्वधया वितष्टा त आवहन्ति कवयः पुरस्ताद्देवेभ्यो जुष्टमिति । इह बर्हिरासद इति वेदिं प्रत्यवेक्षते । अथ तां दिशमेति यत्र बर्हिर्वेत्स्य-न्मन्यते । दर्भस्तम्बं परिगृह्णाति यावन्तमलं प्रस्तराय मन्यते देवानां परिषूतमसीति । अथैनमूर्ध्वमुन्मार्ष्टि वर्षवृद्धमसीति । असिदेनोपयच्छति देवबर्हिर्मा त्वान्वङ् मा तिर्यक् पर्व ते राध्यासमिति । आच्छिनत्त्याच्छेत्ता ते मा रिषमिति । आच्छेदनान्यभिमृशति देवबर्हिः शतवल्शं वि रोहेति। सहस्रवल्शा वि वयꣳ रुहेमेत्यात्मानं प्रत्यभिमृशते । सर्वश एवैनꣳ स्तम्बं लुनोति । कृत्वा प्रस्तरं निदधाति पृथिव्याः संपृचः पाहीति । तूष्णीमत ऊर्ध्वमयुजो मुष्टीन्लुनोति । त्रीन्वा पञ्च वा सप्त वा नव वैकादश वा यावतो वालं मन्यते । अथ त्रिरन्वाहितꣳ शुल्बं कृत्वापसलैरावेष्टयत्यदित्यै रास्नासीति । तदुदीचीनाग्रं निधाय । तस्मिन् प्रस्तरमभिसंभरति सुसंभृता

I.2

Now standing to the rear of the Gārhapatya, (the Adhvaryu) takes up either a sickle or a horse-rib with the formula, "I take up thee in the impulse of god Savitṛ with the arms of Aśvins, with the hands of Pūṣan."[1] After having taken it, he recites over it the formula, "Thou art the procurer of cows through the sacrifice."[2] He heats it on the Gārhapatya with the formula, "Rakṣas is burnt, enemies are burnt"[3] recited thrice. Then he goes towards the Āhavanīya with the formula, "this wise[4] (sickle) has gone towards the sacrificial grass (made by Manu chisled with food). The wise fetch from in front the delightful (sacrificial grass) for the gods." With the formula, "For depositing the sacrificial grass here" he gazes at the Vedi. Then he proceeds towards that direction towards which he may think he would procure sacrificial grass. With the formula, "You are measured out for gods"[5] he catches hold of darbha-cluster which he thinks adequate for the Prastara. He cleanses it upwards with the formula, "Thou are grown-up with rains."[6] He applies the sickle (to the cluster) with the formula, "O divine sacrificial grass, may I not hit thee along nor across; may I hit thy joint."[7] He cuts them with the formula, "May I, thy cutter, not be ruined."[8] He touches the stumps of the cluster with the formula, "O divine sacrifical grass, do thou grow in a hundred shoots."[9] He touches himself with the formula, "May we grow in a thousand shoots."[10] He fully cuts the cluster. Having turned it into the Prastara, he puts down the same with the formula, "Guard (us) from the contact with earth."[11] Subsequently he cuts handfuls in odd number

1. TS I. 1.4.2; 9.1
2. KS and MS read *goṣad* instead of *ghoṣad*. Sāyaṇa renders *ghoṣad* as wealth. Bhaṭṭa Bhāskara derives it from √*ghuṣ* (present participle) with the sense "announcer". P.-E. Dumont deems the word originally as *gosadh* (transfer of aspiration) (*JAOS* 75, pp. 117-118). T. Burrow (*JAOS* 76, pp. 185-186 considers the word really to be *go-sad*. The explanation of this formula given in TBr III. 2.2.2 *yajamāna eva rayim dadhāti* supports Dumont's explanation.
3. TS I. 1.2.1
4. *Dhiṣaṇā* is feminine adjective. Bhaṭṭa Bhāskara derives the word from √*dhiṣ* changed from √*dhṛṣ*. Keith renders the word as Vedi.
5. TS I. 1.2.1
6. TS I. 1.2.1
7. TS I. 1.2.1
8. TS I. 1.2.1
9. TS I. 1.2.1
10. TS I. 1.2.2
11. TS I. 1.2.2. Sāyaṇa—"guard this darbha ...."

त्वा संभरामीति। संनह्यतीन्द्राण्यै संनहनमिति। ग्रन्थिं करोति पूषा ते ग्रन्थिं ग्रश्नात्विति । स ते मास्थादिति पश्चात्प्राञ्चमुपगूहति । अथैनदुद्यच्छत इन्द्रस्य त्वा बाहुभ्यामुद्यच्छ इति । शीर्षन्नधिनिधत्ते बृहस्पतेर्मूर्ध्ना हरामीति। ऐत्युर्वन्तरिक्षमन्विहीति। एत्योत्तरेण गार्हपत्यमनधः सादयति देवंगममसीति। तदुपरीव निदधाति यत्र गुप्तं मन्यते। तूष्णीं परिभोजनीयानि लुनोति। सकृदाच्छिन्नं पितृभ्य आच्छिनत्ति। अथ तथैव त्रिरन्वाहितꣳ शुल्बं कृत्वैकविꣳशतिदारुमिध्मꣳ संनह्यति यत्कृष्णो रूपं कृत्वा प्राविशस्त्वं वनस्पतीन्। ततस्त्वामेकविꣳशतिधा संभरामि सुसंभृतेति। वेदं करोति वत्सज्ञुं पशुकामस्य मूतकार्यमन्नाद्यकामस्य त्रिवृतं तेजस्कामस्योर्ध्वाग्रꣳ स्वर्गकामस्य। वेदिं करोति प्रागुत्तरात्परिग्राहात्। अथापराह्णे पिण्डपितृयज्ञेन चरति ॥ २ ॥ द्वितीयः ॥

without reciting any formula. Three or five or seven or nine or eleven as many as he may deem adequate.

Then after having made a cord in three strands, he twists it by the left with the formula, "Thou art the girdle of Aditi."[12] Having put it down with its tip towards the north, he places the Prastara on it with the formula, "I gather thee with good gathering."[13] He ties it with the formula" (Thou Art) the girdle of Indra."[14] He ties the knot with the formula, "May Pūṣan tie thy knot."[15] He inserts it west-east with the formula, "That (knot) of yours has mounted upon me.[16] He lifts up that (bundle) with the formula "I lift thee up with Indra's arms."[17] He puts it on his head with the formula, "I carry thee on the head of Bṛhaspati."[18] He moves on with the formula, "Go along the wide region."[19] After having reached, he puts it down not directly on the ground to the north of the Gārhapatya with the formula, "Thou art going to the gods."[20] He deposits high up at a place where he may think it to be well guarded. He cuts other usable (sacrificial grass) without reciting any formula. He pulls out for the Pitṛs sacrificial grass at one attempt.

Now having made in the same manner a cord with three strands he ties up with it a faggot consisting of twentyone sticks with the verse, "Since O fire, assuming the form of an antelope thou hast entered the plants; I gather thee through twentyone fold faggot by means of a well furnished cord."[21] He prepares a Veda resembling a calf's knee for one desiring cattle, of the shape of a basket (for collecting grains) for a sacrificer desirous of food, having three strands for one desiring splendour, with an upward tip for one desirous of heaven. He prepares the Vedi (by going through the procedure)prior to the second tracing of the altar. Now in the afternoon (the sacrificer) performs the Piṇḍapitṛyajña.[22]

12. TS I. 1.2.2
13. TS I. 1.2.2
14. TS I. 1.2.2
15. TS I. 1.2.2
16. TS I. 1.2.2
17. TS I. 1.2.2
18. TS I. 1.2.2
19. TS I. 1.2.2
20. TS I. 1.2.2
21. JBr III. 7.4.9
22. The procedure is given in BaudhŚS III 10-11 alongwith other duties of the sacrificer laid down in that Praśna. Other Sūtrakāras have included it in the rites to be performed by the Adhvaryu, because according to them the preparatory rites of the Piṇḍapitṛyajña are to be performed by the Adhvaryu; the sacrificer later on appears on the scene and makes the offerings.

अथैतस्यै शाखायै पर्णानि प्रच्छिद्याग्रेण गार्हपत्यं निवपति । अथैनामधस्तात्परिवास्य जघनेन गार्हपत्यं स्थविमदुपवेषाय निदधाति । अथास्याः प्रादेशमात्रं प्रमाय दर्भनाडीः प्रवेष्ट्य तत्त्रिवृच्छाखापवित्रं करोति त्रिवृत्पलाशे दर्भ इयान् प्रादेशसंमितः । यज्ञे पवित्रं पोतृतमं पयो हव्यं करोतु म इति । अथ सायꣳ हुते ऽग्निहोत्र उत्तरेण गार्हपत्यं तृणानि सꣳस्तीर्य तेषु चतुष्टयꣳ सꣳसादयति दोहनं पवित्रꣳ सांनाय्यतपन्यौ स्थाल्याविति । अथैनान्यद्भिः प्रोक्षति शुन्धध्वं दैव्याय कर्मणे देवयज्याया इति त्रिः । अथ जघनेन गार्हपत्यमुपविश्योपवेषेणोदीचो ऽङ्गारान्निरूहति मातरिश्वनो घर्मो ऽसीति । तेषु सांनाय्यतपनीमधिश्रयति द्यौरसि पृथिव्यसि विश्वधाया असि परमेण धाम्ना दृꣳहस्व मा ह्वारिति । तस्यां प्राचीनाग्रꣳ शाखापवित्रं निदधाति वसूनां पवित्रमसि शतधारं वसूनां पवित्रमसि सहस्रधारमिति। तदन्वारभ्य वाचंयम आस्ते । अथ गा आयतीः प्रतीक्षत एता आचरन्ति मधुमद्दुहानाः प्रजावतीर्यशसो विश्वरूपाः । बह्वीर्भवन्ती-रुपजायमाना इह व इन्द्रो रमयतु गाव इति । महेन्द्र इति वा यदि महेन्द्रयाजी भवति । अथाहोपसृष्टां मे प्रब्रूतादिति । उपसृष्टां प्राहुः । दोह्यमानामनुमन्त्रयते हुत स्तोको हुतो द्रप्सो ऽग्नये बृहते नाकाय स्वाहा द्यावापृथिवीभ्यामिति । अथ पुरस्तात्प्रत्यगानयन्तं पृच्छति कामधुक्ष इति ।अमूमितीतरः प्रत्याह ।तामनुमन्त्रयते सा विश्वायुरिति । द्वितीयमानयन्तं पृच्छति कामधुक्ष इति । अमूमित्येवेतरः प्रत्याह । तामनुमन्त्रयते सा

I.3

(The Adhvaryu) cuts off the leaves of the twig and puts them in front of the Gārhapatya. He cuts off the lower portion of the twig and places the (lower) thick part as the fire-stirring stick to the rear of the Gārhapatya. He measures out the remaining portion one span in length, inserts on both ends pieces of darbha-blades and prepares the Śākhāpavitra in three strands with the verse, "The three-stranded darbha-blade fixed with the Palāśa-twig is this much (that is) one span in length. May that strainer render the oblation (that is) the milk most purifying in my sacrifice."[1] After the Agnihotra has been offered in the evening, the Adhvaryu spreads grassblades towards the north of the Gārhapatya and deposits on them four implements, namely, milking pot, purifying darbha-blades and two vessels for boiling Sāṁnāyya-milk. He then sprinkles them with water three times with the formula, "You become purified for the divine rite, for the offering to the gods."[2]

Then having sat down to the rear of the Gārhapatya fire, he draws out burning embers with the fire-stirring stick towards the north with the formula, "You are the heat of Mātariśvan."[3] He places on them the Sāṁnāyya-boiling vessel with the formula, "Thou art heaven; thou art earth; thou art atmosphere, do thou be firm with great lustre; do thou not be shaken."[4] In that (vessel) he puts the twig-strainer with the formula, "Thou art the hundred-streamed strainer of the Vasus; thou art the thousand-streamed strainer of the Vasus."[5] Catching hold of it, he remains restraining his speech. Then he gazes at the cows which are coming, with the verse, "These cows are coming, yielding sweet milk, having offspring, glorious, multicoloured. O cows, growing in numbers and procreating, may Indra cause you to remain here."[6] (He should say) "Mahendra" if the sacrificer is offering to Mahendra. Then he says, "Announce to me when the calf is brought near the cow." He follows the cow being milked with the formula, "The drop has been offered; the drop has been offered to Agni, to the mighty firmament; to heaven and earth Svāhā."[7] Then he asks (the milker) bringing (the milk) from the east towards the west, "Whom have you milked?" "This one," the other replies. "She possess all life", he says with reference to her. He asks (the milker) bringing the milk for the second time "Whom have you milked?" "This one" the other says. "She is all-encompassing," he

1. TBr. III. 7.4.11
2. TS I. 1.3.1
3. TS I. 1.3.1
4. TS I. 1.3.1
5. TS I. 1.3.1
6. TBr III. 7.4.24
7. TS I. 1.3.1

विश्वव्यचा इति । तृतीयमानयन्तं पृच्छति कामधुक्ष इति। अमूमित्येवेतरः प्रत्याह । तामनुमन्त्रयते सा विश्वकर्मेति । तिसृषु दुग्धासु वाचं विसृजते बहु दुग्धीन्द्राय देवेभ्यो हव्यमाप्यायतां पुनः । वत्सेभ्यो मनुष्येभ्यः पुनर्दोहाय कल्पतामिति । महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । विसृष्टवागनन्वारभ्य तूष्णीमुत्तरा दोहयित्वा । दोहने ऽप आनीय संक्षालनमानयति संपृच्यध्वमृतावरीरूर्मिणीर्मधुमत्तमा मन्द्रा धनस्य सातय इति । अथैनत्तप्त्वोदगुद्वास्य शीतीकृत्वा तिरः पवित्रं दध्नातनक्ति सोमेन त्वातनच्मीन्द्राय दधीति । महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । यावता मूर्च्छयिष्यन्मन्यते तावदानयति । अग्निहोत्रोच्छेषणमभ्यातनक्ति यज्ञस्य संततिरसि यज्ञस्य त्वा संततिमनुसंतनोमीति । अथैनदुदन्वता कꣳसेन वा चमसेन वापिदधात्यदस्तमसि विष्णवे त्वा यज्ञायापिदधाम्यहम् । अद्भिररिक्तेन पात्रेण याः पूताः परिशेरत इति । तदुपरीव निदधाति यत्र गुप्तं मन्यते विष्णो हव्यꣳ रक्षस्वेति । एतस्मिन्काले दर्भैः प्रातर्दोहाय वत्सानपाकरोति तूष्णीम् ॥ ३ ॥ तृतीयः ॥

अथ प्रातर्हुते ऽग्निहोत्रे हस्तौ संमृशते कर्मणे वां देवेभ्यः शकेयमिति। नक्तं परिस्तीर्णा एवैते ऽग्नयो भवन्ति । यद्यु वा अपरिस्तीर्णा भवन्त्याह– वनीयमेवाग्रे पुरस्तात्परिस्तृणात्यथ दक्षिणतो ऽथ पश्चादथोत्तरतः ।

says with reference to her. He asks (the milker) bringing (the milk) for the third time, "Whom have you milked?" "This one", the other replies, "She is all-doing," he says with reference to her. After three cows have been milked, he releases his speech with the verse," O cow, do thou yield much milk for Indra and (other) gods. May the oblation swell again. May the milk increase for milking for the sake of the calves and men."[8] He should say "for Mahendra" if the sacrificer is making offering to Mahendra. After having released his speech, he should cause the other cows to be milked without reciting any formula and without keeping contact (with the twig-strainer). After having poured water into the milking pot, he pours that wash-water (into the milk) with the verse, "Do you be united (with milk) you that follow the holy order, are characterised by waves and are full of sweetness, delightful, for the gaining of wealth."[9]

After having boiled (the milk), having taken down towards the north and having cooled down, he curdles it with curds across the strainer with the formula, "I curdle thee with Soma (so that you may become) curds for Indra."[10] (He says) "for Mahendra" if the sacrificer is offering to Mahendra. He pours that much (curds) by which he would think the milk would be curdled. He should further pour the remnants of Agnihotra with the formula, "Thou art the continuity of sacrifice; I spread thee after the continuity of sacrifice."[11] He then covers the (milk pot) with a bronze-vessel or goblet filled with water with the verse, "Thou art unexhausted; I cover thee for Viṣṇu the sacrifice with a pot filled with water which, purified, lies herein."[12] He keeps that (milk pot) in an upward position where he thinks it would remain safe, with the formula, "O Viṣṇu do you protect the oblation."[13] At this juncture he drives away the calves by means of darbha-grass without reciting any formula, for the morning milking.

I.4

Now in the morning after the Agnihotra has been offered (the Adhvaryu) touches together his hands with the formula, "May I be able to perform the rites for the gods through you."[1] These fires are strewn around at night itself. If they are not

8. TBr. III. 7.4.16-17
9. TS I. 1.3.1
10. TS I. 1.3.1
11. TBr. III. 7.4.17
12. TBr. III. 2.3.11
13. TS I. 1.3.2

1. TS I. 1.4.1

एवमेवान्वाहार्यपचनं परिस्तृणात्येवं गार्हपत्यम् । अथाग्रेण गार्हपत्यं तृणानि सꣳस्तीर्य तेषु द्वन्द्वं न्यञ्चि यज्ञायुधानि सꣳसादयति । स्फ्यं च कपालानि चाग्निहोत्रहवणीं च शूर्पं च कृष्णाजिनं च शम्यां चोलूखलं च मुसलं च दृषदं चोपलां च जुहूं चोपभृतं च स्रुवं च ध्रुवां च प्राशित्रहरणं चेडापात्रं च मेक्षणं च पिष्टोद्वपनीं च प्रणीताप्रणयनं चाज्यस्थालीं च वेदं च दारुपात्रीं च योक्त्रं च वेदपरिवासनं च धृष्टिं चेध्मप्रव्रश्चनं चान्वाहार्यस्थालीं च मदन्तीं च । यानि चान्यानि पात्राणि तान्येवमेव द्वन्द्वꣳ सꣳसाद्य ब्रह्माणं दक्षिणत उपवेश्य पृष्ठ्याꣳ स्तृणाति संततां गार्हपत्यादाहवनीयाद्यज्ञस्य संततिरसि यज्ञस्य त्वा संतत्यै स्तृणामि संतत्यै त्वा यज्ञस्य स्तृणामीति । अथ बर्हिषः पवित्रे कुरुते प्रादेशमात्रे समे अप्रतिच्छिन्नाग्रे अनखच्छिन्ने इमौ प्राणापानौ यज्ञस्याङ्गानि सर्वशः । आप्याययन्तौ संचरतां पवित्रे हव्यशोधने इति । अथैने अद्भिरनुमार्ष्टि पवित्रे स्थो वैष्णवी स्थो यज्ञिये स्थो वायुपूते स्थो विष्णोर्मनसा पूते स्थो यज्ञस्य पवने स्थ इति । अथात्तरेण गार्हपत्यमुपविश्य कꣳसं वा चमसं वा प्रणीताप्रणयनं याचति । तस्मिꣳस्तिरः पवित्रमप आनयन्नाह ब्रह्मन्नपः प्रणेष्यामि -यजमान वाचं यच्छेति । प्रसूतः समं प्राणैर्धारयमाणो ऽविषिञ्चन्हृत्वोत्तरेणाहवनीयं दर्भेषु सादयित्वा दर्भैः प्रच्छाद्य । प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्यादत्ते दक्षिणेनाग्निहोत्रहवणीꣳ सव्येन शूर्पं वेषाय त्वेति । गार्हपत्ये प्रतितपति प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातय इति त्रिः । अथ जघनेन गार्हपत्यमग्निष्ठमनो भवति । तस्योत्तरां धुरमभिमृशति

already strewn around, he strews around the Āhavanīya itself, first towards the east, then south, the west and the north. Similarly, he strews around the Anvāhāryapacana; similarly Gārhapatya. Having strewn darbha-blades in front of the Gārhapatya, he places upon them the sacrificial implements in pairs upside down—the wooden sword, potsherds, Agnihotra-ladle, winnowing basket, skin of black antelope, yoke-halter, mortar, pestle, lower crushing stone, upper crushing stone, Juhū ladle, Upabhṛt-ladle, spoon, Dhruvā-ladle, Prāśitra-pot, Iḍā-pot, corn-stirring stick, pan for pouring flour, goblet for Praṇītā-waters, vessel for clarified butter, Veda, wooden trough (for placing oblations), yoke-halter, cuttings of Veda, fire-stirring stick, cuttings of faggot, vessel for cooking Anvāhārya-rice, and vessel for boiling water. Having arranged other implements also in pairs, and having seated the Brahman towards the south, he strews the straight central line from the Gārhapatya upto the Āhavanīya with the formula, "Thou art the continuity of the sacrifice; I spread thee for the continuity of the sacrifice, for the continuity of sacrifice I spread thee."[2] Then he prepares out of the sacrificial grass two strainers—one span in length, equal in size, with unbroken tips, not cut by a nail, with the formula, "May these, Prāṇa and Apāna move swelling the parts of sacrifice from all sides and cleansing the oblation."[3] He then cleanses them with water with the formula, "You are the strainers, you belong to Viṣṇu, you are worthy of sacrifice; you are purified by wind; you are purified by Viṣṇu's mind, you are purifiers of sacrifice."[4]

Then after having sat down to the north of the Gārhapatya, he asks for a bronze vessel or a wooden goblet for carrying forth Praṇītā-waters. While pouring water in it across the strainer, he says, "O Brahman, I shall carry forth waters; O sacrificer, do you restrain speech." Impelled, holding (the bronze vesel or goblet) at the level of the nose, having carried forth without sprinkling down, having placed on the darbha-grass to the north of the Āhavanīya, having covered (the vessel of goblet) with darbha-blades,[5] having turned by the right, having moved towards the west, he takes up the Agnihotra-ladle with his right hand and the winnowing basket with the left one with the formula "for accomplishment thee."[6] He heats (them) over the Gārhapatya with the formula, "The Rakṣas is burnt, the evil spirits are burnt"[7] recited three times. The cart standing near the fire is to the rear of the Gārhapatya. He touches its northern yoke with the formula, "Thou art the yoke, do thou injure

2. TBr. III. 2.4.1
3. TBr. III. 7.4.11
4. MS. IV. 1.5, Ks I.5
5. TS I. 1.4.1
6. TS I. 1.4.1
7. Caland's text adds into bracket (*pavitram ādāya*) 'having taken up the strainer'.

धूरसि धूर्व धूर्वन्तं धूर्व तं यो ऽस्मान्धूर्वति तं धूर्व यं वयं धूर्वाम इति। अनो ऽभिमन्त्रयते त्वं देवानामसि सस्नितमं पप्रितमं जुष्टतमं वह्नितमं देवहूतममह्रुतमसि हविर्धानं दृꣳहस्व मा ह्वारिति ॥ ४ ॥

अथ विष्णोः क्रमो ऽसीति दक्षिणमक्षपालिं क्रमित्वाभ्यारुह्य प्रउगे शूर्पं निदधाति। शूर्पे स्रुचं स्रुचि पवित्रे। अथ पुरोडाशीयान्प्रेक्षते मित्रस्य त्वा चक्षुषा प्रेक्षे मा भेर्मा सं विक्था मा त्वा हिꣳसिषमिति। उरु वातायेति तृणं वा किꣳशारु वा निरस्यति। अथाप उपस्पृश्य दशहोतारं व्याख्याय हविर्निर्वप्स्यामीति यजमानमामन्त्र्य पवित्रवत्याग्निहोत्रहवण्या निर्वपति। यद्यु वै नानो भवति जघनेन गार्हपत्यꣳ स्फ्यं निदधाति स्फ्योपरि पात्रीम्। पात्र्यां पुरोडाशीयानावपति। अथ पूर्वार्धं पात्र्या अभिमृशति धूरसि धूर्व धूर्वन्तं धूर्व तं यो ऽस्मान्धूर्वति तं धूर्व यं वयं धूर्वामस्त्वं देवानामसि सस्नितमं पप्रितमं जुष्टतमं वह्नितमं देवहूतममह्रुतमसि हविर्धानं दृꣳहस्व मा ह्वारिति। अथ पुरोडाशीयान्प्रेक्षते मित्रस्य त्वा चक्षुषा प्रेक्षे मा भेर्मा सं विक्था मा त्वा हिꣳसिषमिति। उरु वातायेति तृणं वा किꣳशारु वा निरस्यति। अथाप उपस्पृश्य दशहोतारं व्याख्याय हविर्निर्वप्स्यामीति यजमानमामन्त्र्य पवित्रवत्याग्निहोत्रहवण्या निर्वपति। ओं निर्वपेति यजमानो ऽनुजानाति। अथ निर्वपति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामग्नये जुष्टं निर्वपामीति

him who injures us; do thou injure him whom we injure."[8] He recites over the cart the formula, "Thou belongst to gods, the most firmly joined, the most richly fulfilled, the most agreeable, the best of carriers, the best caller of gods; thou art the oblation-holder that dost not waver; do thou be firm; do thou not waver."[9]

I.5

Then having stepped up the southern edge of the axle with the formula, "Thou art the stride of Viṣṇu"[1] and having ascended (the cart), (the Adhvaryu) places the winnowing basket on the fore part of the shafts, the ladle in the winnowing basket and the two strainers into the ladle. He then gazes at the grains to be used for the cakes with the formula, "I gaze at thee with the Mitra's eye; do not be afraid; do not shiver, may I not kill you."[2] With the formula "(Be thou) wide open to the wind,"[3] he throws away a blade or beard of corn. Having touched water, having pronounced the Daśahotṛ formula[4] and having addressed the sacrificer with "I shall pour out the oblation-material," he pours out (grains) with the Agnihotra-ladle provided with the strainer. If there is no cart, he places the wooden sword to the rear of the Gārhapatya a pan on the wooden sword and pours grains for the cakes in that pan. He then touches the eastern half of the pan with the formula, "Thou art the yoke; do thou injure him who injures us; do thou injure him whom we injure. Thou belongst to gods, the most firmly joined, the most richly filled, the most agreeable, the best of carriers, the best caller of gods, thou art the oblation-holder that dost not waver; do thou be firm; do thou not waver."[5] Then he gazes at (the grains) to be used for the cakes with the formula, "I gaze at thee with Mitras' eye; do not be afraid; do not shiver; may I not kill thee."[6] With the formula "(Be thou) wide open to the wind"[7] he throws away a grass-blade or beard of corn.

Having touched water, having pronounced the Daśahotṛ formula[8] and having addressed the sacrificer with "I shall pour out obation-material" he pours out grains with the Agnihotra-ladle provided with the strainers. The sacrificer acquieces with

8. TS. I. 1.4.1
9. TS. I. 1.4.1

1. TS. I. 1.4.1
2. TS. I. 1.4.1
3. TS. I. 1.4.1
4. TĀ III.1
5. TS. I. 1.4.1
6. TS. I. 1.4.1
7. TS. I. 1.4.1
8. TĀ III.1

त्रिरेतेन यजुषा । सकृत्तूष्णीम् । एतामेव प्रतिपदं कृत्वाग्नीषोमाभ्यामिति पौर्णमास्यामिन्द्राय वैमृधायेति चेन्द्राग्निभ्यामित्यमावास्यायामसंनयत इन्द्रायेति संनयतो महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । अथ निरुप्तानभिमृशतीदं देवानामिति । इदमु नः सहेति ये ऽतिशिष्टा भवन्ति। स्फात्यै त्वा नारात्या इति । अथाहवनीयमीक्षते सुवरभि वि ख्येषं वैश्वानरं ज्योतिरिति । अथ गृहानन्वीक्षते दृꣳहन्तां दुर्या द्यावापृथिव्योरिति । अथैनानादायोपोत्तिष्ठति । ऐत्युर्वन्तरिक्षमन्विहीति । एत्योत्तरेण गार्हपत्यमुपसादयत्यदित्यास्त्वोपस्थे सादयामीति । गार्हपत्यमभिमन्त्रयते ऽग्ने हव्यꣳ रक्षस्वेति ॥ ५ ॥ चतुर्थः ॥

अथैतस्यामेव स्रुचि तिरः पवित्रमप आनीयोदीचीनाग्राभ्यां पवित्राभ्यां त्रिरुत्पुनाति देवो वः सवितोत्पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिरिति पच्छः । अथैना उन्महयन्नुपोत्तिष्ठत्यापो देवीरग्रेपुवो अग्रेगुवो ऽग्र इमं यज्ञं नयताग्रे यज्ञपतिं धत्त युष्मानिन्द्रो ऽवृणीत वृत्रतूर्ये यूयमिन्द्रमवृणीध्वं वृत्रतूर्य इति । अद्भिरेवापः प्रोक्षति प्रोक्षिता स्थ प्रोक्षिता स्थेति त्रिः । अथ पुरोडाशीयान्प्रोक्षति देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामग्रये वो जुष्टं प्रोक्षाम्यग्नीषोमा-भ्याममुष्मा अमुष्मा इति यथादेवतं त्रिः । उत्तानानि पात्राणि कृत्वा प्रोक्षति

"Aye, do you pour out." He pours out with this formula recited thrice "In the inpulse of god Savitṛ, with the arms of Aśvins, with the hands of Puṣan I pour thee out acceptable to Agni." (He pours out) once more without reciting any formula. Following this very procedure (he pours out modifying the formula as) "to Agni-Soma" and "to Indra the killer" in the Full-Moon sacrifice. In the New-Moon sacrifice "to Indra-Agni" for a sacrificer not offering sāṁnāyya; "to Mahendra" if the sacrificer is offering to Mahendra. He touches the poured out grains with "This for gods," with "This for us together"[9] the grains which remain. (He further says) "For prosperity thee, not for misfortune."[10] He gazes at the Āhavanīya with the formula "May I behold the light, the radiance of Vaiśvānara."[11] He gazes at the residence (of the sacrificer) with the formula, "May they that have doors stand firm in heaven and earth."[12] Having taken the (grains) he moves with the formula, "Go along the wide mid-region."[13] He puts them down to the north of the Gārhapatya with the formula "I place thee in the lap of Aditi."[13] He recites over the Gārhapatya the formula "O Agni, do you guard the oblation."[13]

I.6

After having taken up water across the strainers in the same ladle, he purifies it three times by means of the strainer with the tips towards the north with the verse, "May god Savitṛ purify thee with the fissureless strainers and with the rays of the bright sun"[1] recited in quarters. Respecting them he gets up with the formula "You divine waters that go in front and purify first, lead this sacrifice forward and place the lord of sacrifice in front. Indra chose you for the contest with Vṛtra, you chose Indra for the contest with Vṛtra."[2] He sprinkles the water with water with the formula, "You are sprinkled, you are sprinkled,"[3] recited thrice. He then sprinkles the grains with water with the formula, "In the impulse of Savitṛ, with the arms of Aśvins, with the hands of Pūṣan, I sprinkle you acceptable to Agni, to Agni-Soma" to N.N., to N.N. as per deity recited thrice. Having turned the implements upside, he sprinkles them with water with the formula, "Do you become purified for the

9. TS. I. 1.4.2
10. TS. I. 1.4.2
11. TS. I. 1.4.2
12. TS. I. 1.4.2
13. TS. I. 1.4.2

1. TS. I. 1.5.1
2. TS. I. 1.5.1
3. TS. I. 1.5.1

शुन्धध्वं दैव्याय कर्मणे देवयज्याया इति त्रिः। अतिशिष्टाः प्रोक्षणीर्निधाय। कृष्णाजिनमवधूनोत्यूर्ध्वग्रीवमुदङ्ङावृत्यावधूतꣳ रक्षो ऽवधूता अरातय इति त्रिः। अथैनत्पुरस्तात्प्रतीचीनग्रीवमुत्तरलोमोपस्तृणात्यदित्यास्त्वगसि प्रति त्वा पृथिवी वेत्त्विति। तस्मिन्नुलूखलमध्यूहत्यधिषवणमसि वानस्पत्यं प्रति त्वादित्यास्त्वग्वेत्त्विति । तस्मिन् पुरोडाशीयानावपत्यग्नेस्तनूरसि वाचो विसर्जनं देववीतये त्वा गृह्णामीति । मुसलमवदधात्यद्रिरसि वानस्पत्यः स इदं देवेभ्यो हव्यꣳ सुशमि शमिष्वेति। अथ हविष्कृतमाह्वयति हविष्कृदेहि हविष्कृदेहीति त्रिः। [उच्चैः समाहन्तवा इति च] अथ दृषदुपले वृषारवेणोच्चैः समाहन्तीषमावदोर्जमावद द्युमद्वदत वयꣳ संघातं जेष्मेति। अवहत्योत्तुषान् कृत्वोत्तरतः शूर्पमुपयच्छति वर्षवृद्धमसीति। तस्मिन् पुरोडाशीयानुद्वपति प्रति त्वा वर्षवृद्धं वेत्त्विति। अथोदङ्पर्यावृत्य परापुनाति परापूतꣳ रक्षः परापूता अरातय इति । सव्येन तुषानुपहत्येमां दिशं निरस्यति रक्षसां भागो ऽसीति। अथाप उपस्पृश्य विविनक्ति वायुर्वो वि विनक्त्विति । पात्र्यां तण्डुलान् प्रस्कन्दयति देवो वः सविता हिरण्यपाणिः प्रतिगृह्णात्विति। अवहन्त्र्यै प्रयच्छन्नाह त्रिष्फलीकर्तवै त्रिष्फलीकृतान्मे प्रब्रूतादिति। त्रिष्फलीकृतान् प्राहुः। त्रिष्फलीक्रियमाणानां

divine rite for the offering to the gods"[4] recited three times. Having deposited the remaining sprinkling water and having turned towards the north, he shakes the skin of black antelope with the neck upwards with the formula, "The Rakṣas is shaken, the evil spirits are shaken"[5] recited thrice. He then spreads it with its neck towards the west and hairy side upwards with the formula, "Thou art the skin of Aditi; may the earth recognise thee."[6] He places the mortar upon it with the formula, "Thou art the plank of wood; may Aditi's skin recognise thee."[7] He pours on it the grains for cakes with the formula, "Thou art the body of Agni, the loosener of speech; I grasp thee for the joy of gods."[8] He places the pestle (into the mortar) with the formula, "Thou art the stone of wood; do thou render agreeable this oblation for gods."[9]

He then calls the preparer of oblation three times, "O preparer of oblation, come; O preparer of oblation, come" (and "in order to strike from high"). He strikes at the lower and upper crushing stones with a stone (from high) heavily with the formula, "Proclaim food; proclaim strength, do you make glorious sounds; may we be victorious in contest."[10] Having pounded (with the pestle) and having husked the grains, he places the winnowing basket towards the north with the formula, "thou art grown by rains."[11] He pours in that (basket) the grains for cakes with the formula, "May that which is increased by the rains recognise thee."[12] Turning towards the north he winnows (the grains) with the formula, "Rakṣas is cleansed away; the evil spirits are cleansed away."[13] After having collected the husks (fallen on the ground) with the left hand, he throws them towards this (i.e. south-west) direction with the formula, "Thou art the portion of the Rakṣases."[14] Having touched water he sifts (the grains) with the formula, "May Vāyu sift you."[15] He drops the (husked) grains in a pan with the formula, "May god Savitṛ, the golden-armed, receive you."[16] While handing over the (husked) grains to the pounder woman, he

4. TS. I. 1.3.1
5. TS. I. 1.5.1
6. TS. I. 1.5.1
7. TS. I. 1.5.2
8. TS. I. 1.5.2
9. TS. I. 1.5.2
10. TS. I. 1.5.2
11. TS. I. 1.5.2
12. TS. I. 1.5.2
13. TS. I. 1.5.2
14. TS. I. 1.5.2
15. TS. I. 1.5.2
16. TS. I. 1.5.2

यो न्यङ्गो अवशिष्यते । रक्षसां भागधेयमापस्तत्प्रवहतादित इति तण्डुलप्रक्षालनमन्तर्वेदि निनयत्युत्करदेशे वा । एतस्मिन् काले प्रातर्दोहं धेनूर्दोहयत्युदगग्रेण पवित्रेण। नात्रातनक्ति ॥ ६ ॥ पञ्चमः ॥

अथ प्रोक्तेषु त्रिष्फलीकृतेषु तथैव कृष्णाजिनमवधूनोत्यूर्ध्वग्रीव-मुदङ्ङवृत्यावधूतꣳ रक्षो ऽवधूता अरातय इति त्रिः । अथैनत्पुरस्तात्प्रतीचीनग्रीवमुत्तरलोमोपस्तृणात्यदित्यास्त्वगसि प्रति त्वा पृथिवी वेत्त्विति। तस्मिन्नुदीचीनकुम्बाꣳ शम्यां निदधाति दिव स्कम्भनिरसि प्रति त्वादित्यास्त्वग्वेत्त्विति। तस्यां प्राचीं दृषदमध्यूहति धिषणासि पर्वत्या प्रति त्वा दिव स्कम्भनिर्वेत्त्विति । दृषद्युपलामध्यूहति धिषणासि पार्वतेयी प्रति त्वा पर्वतिर्वेत्त्विति । तस्यां पुरोडाशीयानधिवपति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामग्नये जुष्टमधिवपाम्यग्नीषोमाभ्याममुष्मा अमुष्मा इति यथादेवतम् । अधिवदते धान्यमसि धिनुहि देवान्धिनुहि यज्ञं धिनुहि यज्ञपतिं धिनुहि मां यज्ञनियमिति । पिꣳषति प्राणाय त्वापानाय त्वा व्यानाय त्वेति । बाहू अन्ववेक्षते दीर्घामनु

says, "In order to polish thrice. Report to me when they have been polished thrice." They report when the grains have been polished thrice. With the verse, "The particle which clings out of the grains being polished thrice is the share of the Rakṣases. Let the water carry it from here."[17] He pours the wash-water within the altar or on the rubbish-heap. At this juncture he causes the cows to be milked for the morning milk with the strainer (used for collecting milk) having its tip towards the north. Here he does not curdle (the milk).

I.7

After three times polishing has been announced, the Adhvaryu, turning towards the north, shakes the skin of black antelope in the same manner with the formula, "The Rakṣas is shaken, the evil spirits are shaken"[1] recited three times. He then spreads it with its neck towards the west and hairy side upwards with the formula, "Thou art the skin of Aditi; may the earth recognise thee."[2] On it he places the yoke-halter with its thicker end towards the north with the formula, "Thou art the supporter of heaven, may the skin of Aditi recognise thee."[3] On it he places the eastward pointed lower crushing stone with the formula, "Thou art a bowl of rock; may the supporter of heaven recognise thee."[4] On the lower crushing stone he places the upper crushing stone with the formula, "Thou art a bowl derived from rock; may the rock recognise thee."[5] On it (the lower crushing stone) he pours the grains for cakes with the formula, "In the impulse of god Savitr̥, with the arms of Aśvins, with Pūṣan's hands, I pour thee, agreeable to Agni to Agni-soma to N.N. to N.N."[6] as per the deity. He says with regard to it, "Thou art feeder, do thou gladden gods, gladden sacrifice, gladden lord of sacrifice, gladden me the performer of sacrifice."[7]

He crushes (the grains) with the formula, "For Prāṇa thee, for Apāṇa thee, for Vyāna thee."[8] He gazes at his arms with the formula, "May I extend, for long, the life (of the sacrificer)."[9] He causes the flour to fall on the skin of black antelope, with

17. TBr. III 7.6.20

1. TS I. 1.6.1
2. TS I. 1.6.1
3. TS I. 1.6.1
4. TS I. 1.6.1
5. TS I. 1.6.1
6. TS I. 1.6.1
7. TS I. 1.6.1
8. TS I. 1.6.1; The verbal form *piṁṣati* is an irregular form.
9. TS I. 1.6.1

प्रसितिमायुषे धामिति । कृष्णाजिने पिष्टानि प्रस्कन्दयति देवो वः सविता हिरण्यपाणिः प्रतिगृह्णात्विति । हविःपेष्यै प्रयच्छन्नाहासंवपन्ती पिꣳषाणूनि कुरुतादिति । पिꣳषन्ति पुरोडाशीयान् । नि चरव्यान्दधति यदि चरुं करिष्यन्भवति । प्रागधिवपनाच्चरुपुरोडाशीयान्विभजेरन् ॥ ७ ॥ षष्ठः ॥

अथैतानि कपालानि प्रक्षालितानि जघनेन गार्हपत्यमुपसादयति । अष्टौ दक्षिणत एकादशोत्तरतः । अथ जघनेन गार्हपत्यमुपविश्य धृष्टिमादत्ते धृष्टिरसि ब्रह्म यच्छेति । गार्हपत्यमभिमन्त्रयते ऽपाग्ने ऽग्निमामादं जहीति। निष्क्रव्यादꣳ सेधेति दक्षिणाङ्गारं निरस्यति । अथान्यमावर्तयत्या देवयजं वहेति। तं दक्षिणेषां कपालानां मध्यमेनाभ्युपदधाति ध्रुवमसि पृथिवीं दृꣳहायुर्दृꣳह प्रजां दृꣳह सजातानस्मै यजमानाय पर्यूहेति । अङ्गा-रमधिवर्तयति निर्दग्धꣳ रक्षो निर्दग्धा अरातय इति । अथ पूर्वार्ध्यमुपदधाति धर्त्रमस्यन्तरिक्षं दृꣳह प्राणं दृꣳहापानं दृꣳह सजातानस्मै यजमानाय पर्यूहेति । अथापरार्ध्यमुपदधाति धरुणमसि दिवं दृꣳह चक्षुर्दृꣳह श्रोत्रं दृꣳह सजातानस्मै यजमानाय पर्यूहेति । अथ दक्षिणार्ध्यमुपदधाति धर्मासि दिशो दृꣳह योनिं दृꣳह प्रजां दृꣳह सजातानस्मै यजमानाय पर्यूहेति । अथ पूर्वमुपधिमुपदधाति चित स्थ प्रजामस्मै रयिमस्मै सजातानस्मै यजमानाय पर्यूहेति । अथापरमेवमेव । द्वे उत्तरतः सꣳस्पृष्टे

the formula, "May god Savitṛ of golden palms take hold of thee."[10] Handing over (the grains) to the female crusher of grains, he says, "Do thou crush the grains without putting them in (the fallen out particles), make the flour fine."[11] She crushes the grains. Those for the cooked rice (if any) are retained. If he is going to boil rice, they should divide the grains for the boiled rice and those for the cakes prior to the pouring on the lower crushing stone.

I.8

Now he keeps the potsherds which have been washed to the rear of the Gārhapatya-eight to the south and eleven to the north. Sitting down to the rear of the Gārhapatya, he takes up the fire-stirring stick with the formula, "Thou art a fire-stirring stick; do thou support (our) prayer."[1] He recites over the Gārhapatya the formula, "O Agni, do thou drive away the fire that eats raw flesh."[2] With the formula, "Send away the corpse-eating one"[3] he removes an ember towards the south. He draws another ember with the formula, "Bring in the one that offers to gods."[4] He arranges it near the middle potsherd out of the southern ones with the formula, "Thou art firm, do thou make the earth firm, make the life firm, make the offering firm, make the kinsmen subordinate to this sacrificer."[5] He moves the ember upon it with the formula, "The Rakṣas is burnt out, evil spirits are burnt out."[6] Then he arranges the eastern (potsherd) with the formula, "Thou art a supporter; do thou make the midregion firm, make Prāṇa firm, make Apāna firm, make the kinsmen subordinate to this sacrificer."[7]

He arranges the western one with the formula, "Thou are supporting, make the heaven firm, make the eye firm, make the ear firm, make the kinsmen subordinate to this sacrificer."[8] He arranges the southern one with the formula, "Thou art a support, make the quarters firm, make the womb firm, make the offspring firm, make the kinsmen subordinate to this sacrificer."[9] He arranges the potsherd on the easternmost border with the formula, "Thou art intelligence, do

10. TS I. 1.6.2.
11. TBr. III. 2.1.4

1. TS I. 1.7.1
2. TS I. 1.7.1
3. TS I. 1.7.1
4. TS I. 1.7.1
5. TS I. 1.7.1
6. TS I. 1.7.1
7. TS I. 1.7.1
8. TS I. 1.7.1

उपदधाति चित स्थ प्रजामस्मै रयिमस्मै सजातानस्मै यजमानाय पर्यू-
हेति । अथैनान्यङ्गारैरधिवासयति भृगूणामङ्गिरसां तपसा तप्यध्वमिति ।
अथैनानि योगेन युनक्ति यानि घर्मे कपालान्युपचिन्वन्ति वेधसः ।
पूष्णस्तान्यपि व्रत इन्द्रवायू युङ्क्तामिति । एवमेवोत्तराणि कपालान्युपद-
धाति । अभीन्धते कपालानि । उपेन्धते चरुस्थालीम् । अध्यस्यन्ति
श्रपणानि । तपन्ति पिष्टसंयवनीया आपः ॥ ८ ॥ सप्तमः ॥

अथोत्तरेण गार्हपत्यमुपविश्य वाचंयमस्तिरः पवित्रं पात्र्यां
कृष्णाजिनात्पिष्टानि संवपति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां
पूष्णो हस्ताभ्यामग्नये जुष्टꣳ संवपाम्यग्नीषोमाभ्याममुष्मा अमुष्मा इति
यथादेवतम् । अथ परिकर्मिणमाहाहराप आनयेति । आहरति प्रैषकारः
प्रणीताभ्यः स्रुवेणोपहत्य वेदेनोपयम्य पाणिं वान्तर्धाय । एवं मदन्ती-
भ्यः । ता उभयीरानीयमानाः प्रतिमन्त्रयते समापो अद्भिरग्मत समोषधयो
रसेन सꣳ रेवतीर्जगतीभिर्मधुमतीर्मधुमतीभिः सृज्यध्वमिति । अथानु-
परिप्लावयत्यद्भ्यः परि प्रजाता स्थ समद्भिः पृच्यध्वमिति । संयौति
जनयत्यै त्वा संयौमीति । संयुत्य व्यूह्याभिमृशत्यग्नये त्वाग्नीषोमाभ्याममुष्मा

thou make the offspring, the wealth and kinsmen subordinate to this sacrificer[9]." Similarly the westernmost. He arranges two touching each other towards the north with the formula, "Thou art intelligence; do thou make the offspring, wealth and kinsmen subordinate to this sacrificer."[10]

Then he covers these (potsherds) with embers with the formula, "Do you become hot with the heat of the Bhṛgus and the Aṅgirases."[11] He joins them with the joining verse "The potsherds which wise men collect for the cauldron, these are in Pūṣan's guardianship. May Indra and Vāyu join them."[12] In the same manner he arranges subsequent (sets of) potsherds. They put embers on the potherds; they pile up embers round the vessel for cooking rice (if it is to be offered in the Upāṁśuyāja offering). They put fuel (over the cakes). They boil water for mixing with the flour (for the cakes).

I.9

Having sat down to the north of the Gārhapatya, restraining speech, he (the Adhvaryu) pours the flour across the strainers into the pan from the skin of black antelope with the formula, "In the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan I pour (the flour) agreeable to Agni, Agni-soma"[1] N.N. as per the deity. He says to a helper, "bring water." (The helper) whom the order has been given brings water from the Praṇītā-waters dipping the spoon and supporting the spoon with the Veda or the palm. Similarly from the boiling water. He recites over both the waters being poured the formula, "The waters have joined the water, the plants the sap. Do you, rich ones, join the moving ones, sweet ones the sweet."[2] He pours water round the flour with the formula, "You are born from the waters, do you become united with the waters."[3] He mixes (the flour with water) with the formula, "I invite thee for generation."[4] After having mixed up and having divided he touches it (variously) with "For Agni thee, for Agni-Soma thee, for N.N., N.N." as per divinity. He turns (each portion) into a ball with the formula, "Thou art

9. TS IV. 2.4.11
10. TS IV 2.4.11
11. TS I. 1.7.2
12. TS I. 1.7.2

1. TS I. 1.8.1
2. TS I. 1.8.1
3. TS I. 1.8.1
4. TS I. 1.8.1

अमुष्मा इति यथादेवत्। पिण्डं करोति मखस्य शिरो ऽसीति। तं दक्षिणेषां कपालानां प्रत्यूह्याङ्गाराँस्तेष्वधिपृणक्ति घर्मो ऽसि विश्वायुरिति। प्रथयत्युरु प्रथस्वोरु ते यज्ञपतिः प्रथतामिति। तं तन्वन्तं कूर्मप्रकारं करोति। सर्वाणि कपालान्यभिप्रथयतीति ब्राह्मणम् ॥ ९ ॥

अथ तिरः पवित्रमाज्यस्थाल्यामाज्यं निर्वपति महीनां पयो ऽस्योषधीनाँ रसस्तस्य ते ऽक्षीयमाणस्य निर्वपामि देवयज्याया इति। अथोत्तरतो भस्ममिश्रानङ्गारान्निरूह्य तेष्वधिश्रयति। एवमेवोत्तरं पुरोडाशमधिपृणक्ति। अथ शृतमथ दधि। अथ पात्र्यामप आनीय दक्षिणस्य पुरोडाशस्य त्वचं ग्राहयति त्वचं गृह्णीष्व त्वचं गृह्णीष्वेति त्रिः। अथोत्तरस्य। अथ पर्यग्नि करोत्यन्तरितँ रक्षो ऽन्तरिता अरातय इति त्रिः। अथ दक्षिणं पुरोडाशँ श्रपयति देवस्त्वा सविता श्रपयतु वर्षिष्ठे अधि नाके ऽग्निस्ते तनुवं माति धागिति। गार्हपत्यमभिमन्त्रयते ऽग्ने हव्यँ रक्षस्वेति। एवमेवोत्तरं पुरोडाशँ श्रपयति। अथ दक्षिणं पुरोडाशं भस्मनाभिवास्य वेदेनाभिवासयति सं ब्रह्मणा पृच्यस्व सं ब्रह्मणा पृच्यस्वेति त्रिः। अथोत्तरम्। अविदहन्त श्रपयतेति वाचं विसृजते। अत्रैतत्पात्रीसंक्षालनं गार्हपत्यादङ्गारेणाभितप्य हृत्वान्तर्वेदि प्रतीचीनं तिसृषु लेखासु निनयत्येकताय स्वाहा द्विताय स्वाहा त्रिताय स्वाहेति। अथ वेदमादत्ते ऽयं वेदः पृथिवीमन्वविन्दद्गुहा सतीं गहने गह्वरेषु। स

Makha's head." Having removed the embers on the potsherds on the southern side he spreads the ball upon them with the formula, "Thou art bright and containing all life."[4] He expands it with the formula, "Do thou be extended wide; may the lord of sacrifice be extended wide."[5] While extending he makes it of the pattern of a tortoise, "He extends it over all potsherds." So says the Brāhmaṇa.[6]

I.10

Then (the Adhvaryu) pours out clarified butter into the vessel for clarified butter across the strainers with the formula, "Thou art the milk of great ones, the essence of plants. I pour out thee the imperishable for offering to gods."[1] After having drawn out the embers mixed with ashes towards the north, he heats it upon them. Similarly he spreads the northen cake. Then boiled milk and curds. Having taken up water into the pan, he causes the cake to have a skin (by passing water upon it by hand) with the formula, "the Rakṣas has disappeared, the evil spirits have disappeared"[2] recited thrice. Then he bakes the sourthern cake with the formula, "May god Savitṛ cook thee in the highest heaven; let the fire not burn thy body too much."[3] He recites over the Gārhapatya the formula, "Do thou, O Agni, guard the oblation."[4] Similarly, he bakes the northern cake. Having covered the southern cake with ashes, he covers (levels) it by means of the Veda with the formula, "Do thou be united with the prayer, do thou be united with prayer,"[5] recited thrice. Then the northern one. With the call, "Do you bake (the cake) without burning them."[6] After having heated the wash-water in the pan by means of an ember and having carried forth, he pours it down within the altar in three lines ending westwards with the formula, "Svāhā to Ekata, svāhā to Dvita, svāhā to Trita."[7]

Then he takes up the Veda with the verse, "This Veda has found out the earth which is deep into the deepest. May it find out (that earth) for me the sacrificer, may

4. TS I . 1.8.1
5. TS I. 1.8.1
6. TS II. 6.3.4

1. TS I. 1.10.2
2. TS I. 1.9.2
3. TS I. 1.8.2
4. TS I. 1.8.2
5. TS I. 1.8.2
6. TBr. III. 2.8; Ekata, Dvita and Trita were three gods generated by Agni on waters (*Āp*). Therefore, they were known as *āpya* cf TBr. III. 2.8
7. TS I. 1.8.2

विन्दतु यजमानाय लोकमच्छिद्रं यज्ञं भूरिकर्मा करोत्त्विति । वेदेन वेदिं त्रिः संमार्ष्टि वेदेन वेदिं विविदुः पृथिवीꣳ सा पप्रथे पृथिवी पार्थिवानि । गर्भं बिभर्ति भुवनेष्वन्तस्ततो यज्ञो जायते विश्वदानिरिति ॥ १० ॥ अष्टमः ॥

अथ जघनेन वेद्यै तिष्ठन्स्फ्यमादत्ते देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयत इन्द्रस्य बाहुरसि दक्षिणः सहस्रभृष्टिः शततेजा इति । अथैनं बर्हिषा सꣳश्यति वायुरसि तिग्मतेजाः शतभृष्टिरसि वानस्पत्यो द्विषतो वध इति । अथान्तर्वेद्युदीचीनाग्रं बर्हिर्निदधाति पृथिव्यै वर्मासि वर्म यजमानाय भवेति । तस्मिꣳ स्फ्येन प्रहरति पृथिवि देवयजन्योषध्यास्ते मूलं मा हिꣳसिषमिति । अपहतोऽररुः पृथिव्या इत्यादत्ते । व्रजं गच्छ गोस्थानमिति हरति । वेदिं प्रत्यवेक्षते वर्षतु ते द्यौरिति । हत्वोत्करे निवपति बधान देव सवितः परमस्यां परावति शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौगिति । द्वितीयं प्रहरति पृथिवि देवयजन्योषध्यास्ते मूलं

it the manifold-doer make the sacrifice flawless."[8] He cleanses the Vedi three times by means of the Veda with the verse," The gods obtained wide altar through the Veda. That wide altar spread out earthly substances. That altar carries the womb within her regions. Therefrom is born the sacrifice, the all-giver."[9]

I.11

Standing to the rear of the Vedi, he takes up the wooden sword with the formula, "In the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan I take (thee)."[1] Having taken up, he recites over it the formula, "Thou art Indra's right arm thousand-spiked and hundred-edged."[2] He sharpens it with the formula, "Thou art wind, of sharp brilliance; thou art hundred-spiked, derived from wood, a death of enemy."[3] He puts within the Vedi a darbha-blade with its tip towards the north with the formula, "Thou art the shelter of the earth, do thou become a shelter for the sacrificer."[4] He hits at it with the wooden sword with the formula, "O earth wherefrom sacrifice is offered to gods, may I not harm the root of thy plant."[5] He takes up (that darbha-blade) with the formula, "Araru is smitten away from the earth."[6] He carries it forward with the formula, "Do thou go to the stable, the shed of the cattle."[7] He gazes back at the Vedi with the formula, "May heaven rain for thee."[8] Having carried forth, he pours it down on the rubbish-heap with the formula, "O god Savitr, do thou bind in the farthest distance with a hundred filters him who hates us and whom we hate. Thence let him not flee."[9] He hits for the second time with the formula, "O earth, whereupon sacrifice is offered to gods, may I not harm the root of thy plant." He takes up (the dust) with the formula, "Araru is smitten away from the earth whereupon sacrifice is offered to gods." He carries it away with the formula, "Do thou go to the stable, the shed of cattle." He gazes back at the altar with the formula, "May heaven rain for thee." Having carried away, he pours it down on the rubbish-heap with the formula, "O god Savitr, do thou bind in the farthest distance with a hundred fetters him who

8. TBr. III. 7.6.13
9. TBr. III 3.9.1

1. TS I. 1.4.1; 9.1
2. TS I. 1.9.1
3. TS II. 6.4.1
4. VSK I. 9.2
5. TS I. 1.9.1
6. TS I. 1.9.1; *Araru* is a demon residing on the earth cf. TBr. III 2.9
7. TS I. 1.9.1
8. TS I. 1.9.1
9. TS I. 1.9.1

मा हिꣳसिषमिति । अपहतो ऽररुः पृथिव्यै देवयजन्या इत्यादत्ते । व्रजं गच्छ गोस्थानमिति हरति । वेदिं प्रत्यवेक्षते वर्षतु ते द्यौरिति । हत्वोत्करे निवपति बधान देव सवितः परमस्यां परावति शतेन पाशैर्यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौगिति । तृतीयं प्रहरति पृथिवि देवयजन्योषध्यास्ते मूलं मा हिꣳसिषमिति । अपहतो ऽररुः पृथिव्या अदेवयजन इत्यादत्ते । व्रजं गच्छ गोस्थानमिति हरति । वेदिं प्रत्यवेक्षते वर्षतु ते द्यौरिति । हत्वोत्करे निवपति बधान देव सवितः परमस्यां परावति शतेन पाशैर्यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौगररुस्ते दिवं मा स्कानित्यत्रानुवर्तयति । तूष्णीं चतुर्थꣳ हरति सह बर्हिषा । अथ पूर्वं परिग्राहं परिगृह्णाति वसवस्त्वा परिगृह्णन्तु गायत्रेण छन्दसेति दक्षिणतो रुद्रास्त्वा परिगृह्णन्तु त्रैष्टुभेन छन्दसेति पश्चादादित्यास्त्वा परिगृह्णन्तु जागतेन छन्दसेत्युत्तरतः । अथ करणं जपतीमां नराः कृणुत वेदिमेत्य वसुमतीꣳ रुद्रवतीमादित्यवतीं वर्ष्मन्दिवो नाभा पृथिव्या यथायं यजमानो न रिष्येदिति । अथ प्राचीꣳ स्फ्येन वेदिमुद्धन्ति देवस्य सवितुः सवे कर्म कृण्वन्ति वेधस इति । अथाग्नीध्रमाहाग्नीदितस्त्रिर्हरेति । ततस्त्रिराग्नीध्रो हरति । यदाग्नीध्रस्त्रिर्हरत्यथ संप्रैषमाह ब्रह्मन्नुत्तरं परिग्राहं परिग्रहीष्यामीति । प्रसूत उत्तरं परिग्राहं परिगृह्णात्यृतमसीति दक्षिणत ऋतसदनमसीति पश्चादृतश्रीरसीत्युत्तरतः । अथ प्रतीचीꣳ स्फ्येन वेदिं योयुप्यते धा असि स्वधा अस्युर्वी चासि वस्वी चासि पुरा क्रूरस्य विसृपो विरप्शिन्नुदादाय पृथिवीं जीरदानुर्यामैरयञ्चन्द्रमसि स्वधाभिस्तां धीरासो अनुदृश्य यजन्त इति । अथान्तर्वेदि तिर्यञ्चꣳ स्फ्यꣳ स्तब्ध्वा संप्रैषमाह प्रोक्ष-

hates us and whom we hate. Thence let him not flee." He hits for the third time with the formula, "O earth whereupon sacrifice is offered to gods, may I not harm the root of thy plant," He takes it up with the formula, "Araru is smitten away from the earth, he that does not sacrifice to the gods."[10] He carries it away with the formula, "May the heaven rain for thee." Having carried away, he pours it down on the rubbish-heap with the formula, "O god Savitṛ, do thou bind in the farthest distance with a hundred fetters him who hates us and whom we hate. Thence let him not flee." Here he adds the formula, "Let Araru related to thee not reach the heaven."[11] He carries away (the dust) together with the darbha-blade for the fourth time without reciting any formula.

He does the first tracing of the altar—towards the south with the formula, "May Vasus trace thee with the Gāyatrī metre," towards the west with the formula, "May Rudras trace thee with the Triṣṭubh metre," towards the north with the formula, "May Ādityas trace thee with the Jagatī metre."[12] Then he murmurs the Karaṇa formula, "O men, having come, do you prepare this altar occupied by Vasus, Rudras, and Ādityas at the height of the heaven, on the navel of the earth so that this sacrificer may not be injured."[13] Then he digs out the altar by means of the wooden sword towards the east, with the formula, "On the impulse of god Savitṛ, wise men perform the rite."[14] He says to the Āgnīdhra, "O Agnīdh, do you carry away (dust) thrice from here." The Āgnīdhra carries away thrice. When the Āgnīdhra carries away thrice (the Adhvaryu) gives out the call, "O Brahman, I shall do the second tracing (of the altar)."

Impelled (by the Brahman) he does the second tracing—towards the south with the formula, "Thou art sacrifice"; towards the west with the formula, "Thou art the seat of sacrifice;" towards the north with the formula, "Thou art the glory of sacrifice."[15] He levels the altar westwards by means of the wooden sword with the formula, "Thou art holder, thou art self-holder, thou art wide, thou art good. O Altar, full of priests the wise offer sacrifice gazing at thee whom, picking up prior to the approach of the ferocious (Araru) they reached, the earth, dropping abundantly the food contained in the moon."[16] Having firmly fixed the wooden

10. TS I. 1.9.1
11. TS I. 1.9.1
12. TS I. 1.9.3.
13. TBr. III. 7.7; 13-14
14. TS I. 1.9.3
15. TS I. 1.9.3
16. TS I. 1.9.3; The translation is tentative. cf Caland *Śrautasūtra des Āpastamba* II 3, 9,10; Bhaṭṭa Bhāskara on TS. I. 1.9.3. TBr. III. 2.9

णीरासादयेध्माबर्हिरुपसादय स्रुवं च स्रुचश्च संमृड्ढि पत्नीः संनह्याज्येनोदेहीति । आहरन्त्येताः प्रोक्षणीरभिपूर्य । दक्षिणेनाध्वर्युस्ता स्फ्य उपनिनीय स्फ्यस्य वर्त्मन्सादयति । अथोत्करे स्फ्यं निहन्ति यो मा हृदा मनसा यश्च वाचा यो ब्रह्मणा कर्मणा द्वेष्टि देवाः । यः श्रुतेन हृदयेनेष्णता च तस्येन्द्रवज्रेण शिरश्छिन्द्मीति । हस्तौ प्रक्षाल्य स्फ्यं च प्रक्षालयति । उपसादयन्त्येतदिध्माबर्हिर्दक्षिणमिध्ममुत्तरं बर्हिः ॥ ११ ॥ नवमः ॥

अथैताः स्रुचः समादत्ते दक्षिणेन स्रुवं जुहूपभृतौ सव्येन ध्रुवां प्राशित्रहरणं वेदपरिवासनानीति। गार्हपत्ये प्रतितपति प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातयोऽग्रेर्वस्तेजिष्ठेन तेजसा निष्टपामीति । अथ स्रुवꣳ संमार्ष्टि गोष्ठं मा निर्मृक्षं वाजिनं त्वा सपत्नसाहꣳ संमार्ज्मीति । त्रिरन्तरतस्त्रिर्बाह्यतस्त्रिरेवं मूलैर्दण्डꣳ संमृज्याद्भिः सꣳस्पर्श्य प्रतितप्योत्प्रयच्छति । अथ जुहूꣳ संमार्ष्टि वाचं प्राणं मा निर्मृक्षं वाजिनीं त्वा सपत्नसाहीꣳ संमार्ज्मीति । तथैव संमृज्याद्भिः सꣳस्पर्श्य प्रतितप्योत्प्रयच्छति । अथोपभृतꣳ संमार्ष्टि चक्षुः श्रोत्रं मा निर्मृक्षं वाजिनीं त्वा सपत्नसाहीꣳ संमार्ज्मीति । तथैव संमृज्याद्भिः सꣳस्पर्श्य प्रतितप्योत्प्रयच्छति । अथ ध्रुवाꣳ संमार्ष्टि प्रजां योनिं मा निर्मृक्षं वाजिनीं त्वा सपत्नसाहीꣳ संमार्ज्मीति। तथैव संमृज्याद्भिः सꣳस्पर्श्य प्रतितप्योत्प्रयच्छति । अथ प्राशित्रहरणꣳ संमार्ष्टि रूपं वर्णं पशुभ्यो मा निर्मृक्षं वाजिनं त्वा

sword across the altar, he gives out the call "Do you place the Prokṣaṇī water (within the altar), place the sacrifical grass and faggot (near the altar), cleanse the spoon and ladles, fasten the girdle round the waist of the sacrificer's wife, and come up with the clarified butter." The Prokṣaṇī-ladle filled with water is brought. Having poured it at the bottom of the wooden sword by the southern side, (the Adhvaryu) places the ladle on the line drawn with the wooden sword. He fixes the wooden sword on the rubbish heap with the verse, "O gods, he who hates me with his heart, his mind, his speech, his divine song, his act, his learning and his anxious will, O Indra, I cut his head with the thunder-bolt."[17] Having washed his palms, he washes the wooden sword. The sacrificial grass and faggot are placed near (the Āhavanīya fire-place)—the faggot towards the south and the sacrificial grass towards the north.

I.12

(The Adhvaryu) takes up the ladles—the spoon and the Juhū and the Upabhṛt ladles with the right hand, the Dhruvā ladle, the Prāśitraharaṇa and the cuttings of the Veda with the left. He heats them over the Gārhapatya with the formula, "The Rakṣas is burnt out, the evil spirits are burnt out; I heat you with the sharpest glow of Agni."[1] Then he cleanses the spoon with the formula, "May I not brush the cowpen, I brush thee that art strong and overcomest foes."[2] Thrice inside thrice outside; having cleansed the handle with the bottom-side of the cuttings, having applied water, having heated, he hands it over (to an attendant). Then he cleanses the Juhū ladle with the formula, "Let me not brush up the speech and the Prāṇa, I cleanse thee that art strong and overcomest foes."[3] Having cleansed as above having applied water, and having heated, he hands it over (to an attendant). He cleanses the Upabhṛt ladle with the formula, "Let me not brush up the eyes and the ears; I cleanse thee that art strong and overcomest foes."[4] Having cleansed in the same manner, having applied water and having heated, he hands it over (to an attendant). Then he cleanses the Dhruvā-ladle with the formula, "Let me not brush the offspring and the womb, I cleanse thee that art strong and overcomest foes."[5] Having cleansed in the same way, having applied water and having heated, he hands it over (to an attendant). He cleanses the Prāśitraharaṇa with the formula, "May I not brush away the form and colour of cattle. I cleanse thee who art strong and

17. TBr. III. 7.6.4,5

1. TS I. 1.10.1
2. TS I. 1.10.1
3. TS I. 1.10.1
4. TS I. 1.10.1
5. TS I. 1.10.1

सपत्नसाहꣳ संमार्ज्मीति । तथैव संमृज्याद्भिः सꣳस्पर्श्य प्रतितप्योत्प्रय-च्छति । अथैतानि स्रुक्संमार्जनान्यद्भिः सꣳस्पर्श्य गार्हपत्ये ऽनुप्रहरति दिवः शिल्पमवततं पृथिव्याः ककुभिः श्रितं तेन वयꣳ सहस्रवल्शेन सपत्नं नाशयामसि स्वाहेति । अथाग्रेणोत्करं तृणानि सꣳस्तीर्य तेषु स्रुचः सादयित्वा । अथैतां पत्नीमन्तरेण वेद्युत्करौ प्रपाद्य जघनेन दक्षिणेन गार्हपत्यमुदीचीमुपवेश्य योक्त्रेण संनह्यत्याशासाना सौमनसं प्रजाꣳ सौभाग्यं तनूमग्नेरनुव्रता भूत्वा संनह्ये सुकृताय कमिति। अथैनां तिरः पवित्रमप आचामयति पयस्वतीरोषधयः पयस्वद्वीरुधां पयः । अपां पयसो यत्पयस्तेन मामिन्द्र सꣳसृजेति । अथैनां गार्हपत्ये समिध आधापयत्यग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताꣳ स्वाहा वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताꣳ स्वाहेति । अथ जघनेन गार्हपत्यमुपसीदति सुप्रजसस्त्वा वयꣳ सुपत्नीरुपसेदिम । अग्ने सपत्नदम्भनमदब्धासो अदाभ्यम् ॥ इन्द्राणीवाविधवा भूयासमदितिरिव सुपुत्रा । अस्थूरि त्वा गार्हपत्योपनिषदे सुप्रजास्त्वाय ॥ मम पुत्राः शत्रुहणो ऽथो मे दुहिता विराट् । उताहमस्मि संजया पत्युर्मे श्लोक उत्तम इति । अथैनां गार्हपत्यमीक्षयत्यग्ने गृहपत उप मा ह्वयस्व देवानां पत्नीरुप मा ह्वयध्वं पत्नि पत्न्येष ते लोको नमस्ते अस्तु मा मा हिꣳसीरिति। अथैनामाज्यमवेक्षयति महीनां पयो ऽस्योषधीनाꣳ

who overcomest foes."[6] Having cleansed in the same way, having applied water and having heated, he hands it over (to an attendant). Having applied water to the cleaners of ladles, he throws them on the Gārahapatya fire with the verse, "The decoration has come down from the heaven and is resting on the region of the earth. We smite the enemy with that thousand-branched decoration. Svāhā."[7]

Having spread darbha-blades in front of the rubbish-heap, having placed the ladles thereupon, having caused the sacrificer's wife to enter (the Vihāra) in-between the Vedi and the rubbish-heap and having made her sit facing the north to the south-west, he fastens the girdle (round the waist) while she is reciting the verse, "Beseeching favour, offspring, prosperity and (good) form, I, observing the vow in connection with Agni, gird myself for good deed."[8] He makes her sip water across the strainers with the verse, "The plants are full of sap, the sap of creepers is full of sap, O Indra, do thou unite me with that sap which is of the sap of water."[9] He then makes her put fire-sticks on the Gārhapatya fire with the formula, "O Agni, the lord of vows, I shall observe the vow, may I be capable of it, may it flourish for me, Svāhā. O Vāyu, lord of vows ..., O Āditya, lord of vows ..., O lord of vows, I shall observe the vow, may I be capable of it, may it flourish for me, Svāhā."[10] (The sacrificer's wife) sits down to the rear of the Gārhapatya with the verse, "With fair offspring, with a noble husband, we have come, O Agni, to thee that deceivest the foes, the undeceivable, we that are not deceived."[11] May I be devoid of widowhood like Indrāṇī, having good sons like Aditi. O Gārhapatya, riding a wagon which is not one-horsed, I sit by the side so that I may obtain good offspring.[12] May my sons be smiters of foes, may my daughter be radiant, may I be victorious, may my husband be of good fame."[13] He causes her to gaze at the Gārhapatya with the formula, "O Agni, lord of the house, do thou give me consent, O wives of gods, give me consent"[14] O wife, this is thy region, obeisance be to thee; do thou not injure me."[15] He makes her gaze at the clarified butter with the formula, "Thou art the milk of

6. TS I. 1.10.1
7. TBr. III. 8.2.1
8. TS I. 1.10.1
9. TS I. 5.10.2,3
10. TBr. III.7. 4. 7-8
11. TS.I. 1.10.1
12. TBr. III. 7.5.10
13. TS I. 1.10.1
14. KS I. 10
15. MS I. 4.3

रसो ऽदब्धेन त्वा चक्षुषावेक्षे सुप्रजा-स्त्वायेति। अथैनद्गार्हपत्ये ऽधिश्रयति तेजो ऽसीति। समिधमुपयत्य प्राङ्हरति तेजो ऽनु प्रेहीति। अथैनदाहवनीये ऽधिश्रयत्यग्निस्ते तेजो मा विनैदिति। अत्रैताः समिधं मध्यत आह-वनीयस्याभ्यादधाति स्वाहेति। अथैनदग्रेण प्रोक्षणीः पर्याहृत्य दक्षिणार्धे वेद्यै निधाय यजमानमाज्यमवेक्षयति। निमील्यावेक्षेतेति ब्राह्मणम्। अथैनद्यथाहृतं प्रतिपर्याहृत्योत्तरार्धे वेद्यै निधायाध्वर्युरवेक्षते ऽग्नेर्जिह्वासि सुभूर्देवानां धाम्नेधाम्ने देवेभ्यो यजुषेयजुषे भवेति। अथैनदुदीचीनाग्राभ्यां पवित्राभ्यां पुनराहारं त्रिरुत्पुनाति शुक्रमसि ज्योतिरसि तेजोऽसीति। अथ प्रोक्षणीरुत्पुनाति देवो वः सवितोत्पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिरिति पच्छः। प्रोक्षणीषु पवित्रे अवधायादत्ते दक्षिणेन स्रुवः सव्येन जुहूं वेदे प्रतिष्ठाप्य तस्यां गृह्णीते शुक्रं त्वा शुक्रायां धाम्नेधाम्ने देवेभ्यो यजुषेयजुषे गृह्णामीति। एतेन यजुषा चतुर्गृहीतं गृहीत्वा संमृश्योत्प्रयच्छति। अथोपभृति गृह्णीते ज्योतिस्त्वा ज्योतिषि धाम्नेधाम्ने देवेभ्यो यजुषेयजुषे गृह्णामीति। एतेन यजुषाष्टगृहीतं गृहीत्वा भूयसो ग्रहान्गृह्णानः कनीय आज्यं गृह्णीते। तथैव संमृश्योत्प्रयच्छति। अथ ध्रुवायां गृह्णीते ऽर्चिस्त्वार्चिषि धाम्नेधाम्ने देवेभ्यो यजुषेयजुषे गृह्णामीति। एतेन यजुषा चतुर्गृहीतं गृहीत्वाभिपूर्य तथैव संमृश्योत्प्रयच्छति ॥ १२ ॥ दशमः ॥

the great ones, the sap of plants; I gaze at thee with undeceived eye so that I may obtain good offspring."[16]

He places it over the Gārhapatya with the formula, "Thou art brilliance."[17] Having supported it with a fire-stick, he carries it towards the east with the formula, "Do thou follow brilliance."[18] He places it over the Āhavanīya fire with the formula, "Let Agni not take away thy brilliance.[19] At this juncture he puts a fire-stick in the middle of the Āhavanīya fire with the utterance "Svāhā." Having carried it around along the Prokṣaṇī water and having placed in the southern half of the altar, he makes the sacrificer gaze at the clarified butter. "He should gaze after first having closed the eyes," so says the Brāhmaṇa.[20] Then having carried it around back in the manner in which it was carried around, and having placed in the northern half of the altar the Adhvaryu gazes at it with the formula, "Thou art the tongue of Agni, the good one of the gods. Do thou be good for every sacrificer, for the gods, for every prayer."[21] He purifies it thrice by means of the two strainers with their tips towards the north by moving backwards and forwards with the formula, "Thou art shining, thou art radiance; thou art brilliance."[22]

He purifies the Prokṣaṇī-water with the verse, "May god Savitṛ purify you with a flawless strainer with the rays of the bright sun"[23] recited in quarters. Having placed the strainers into the Prokṣaṇī-waters, he takes up the spoon with the right hand, and having deposited upon the Veda the Juhū-ladle with the left hand, he takes into it (clarified butter) with the formula, "I grasp thee shining into the shining for every sacrificer, for gods, for every prayer."[24] Having taken up four spoonfuls with this formula and having touched it, he hands it over (to an attendant). He takes up into the Upabhṛt ladle with the formula, "I grasp thee shining into shining for every sacrificer, for gods, for every prayer."[25] He takes up eight spoonfuls; while taking the additional spoonfuls he takes up less quantity of clarified butter. Having touched similarly, he hands over (the ladle to an attendant). He takes up (clarified butter) into the Dhruvā-ladle with the formula, "I grasp thee, resplendent into the resplendent for every sacrificer, for gods, for every prayer."[26] Having taken up four spoonfuls and having filled up the ladle and having similarly touched it, he hands it over (to an attendant).

16. TS I. 1.10.3
17. TS I. 1.10.3
18. TS I. 1.10.3
19. TS I. 1.10.3
20. TBr. III. 3.5.2
21. TS I. 1.10.3
22. TS I. 1.90.3
23. TS I. 1.10.3
24. TS I. 1.10.3,4
25. TS I. 1.10.3,4
26. TS I. 1.10.3,4

अथैतामाज्यस्थालीꣳ सस्रुवां जघनेन वेद्यै निधाय प्रोक्षणी-रुन्महयन्नुपोत्तिष्ठत्यापो देवीरग्रेपुवो अग्रेगुवो ऽग्र इमं यज्ञं नयताग्रे यज्ञपतिं धत्त युष्मानिन्द्रो ऽवृणीत वृत्रतूर्ये यूयमिन्द्रमवृणीध्वं वृत्रतूर्य इति । अद्भिरेवापः प्रोक्षति प्रोक्षिता स्थ प्रोक्षिता स्थेति त्रिः । अथेध्मं विस्रस्य प्रोक्षति कृष्णो ऽस्याखरेष्ठो ऽग्नये त्वा स्वाहेति । वेदिं प्रोक्षति वेदिरसि बर्हिषे त्वा स्वाहेति । बर्हिः प्रोक्षति बर्हिरसि स्रुग्भ्यस्त्वा स्वाहेति । आहरन्त्येतद्बर्हिरन्तरेण प्रणीताश्चाहवनीयं च । तदन्तर्वेदि पुरोग्रन्थ्यासाद्य प्रोक्षति दिवे त्वेत्यग्राण्यन्तरिक्षाय त्वेति मध्यानि पृथिव्यै त्वेति मूलानि । सह स्रुचा पुरस्तात्प्रत्यञ्चं ग्रन्थिं प्रत्युक्ष्यातिशिष्टाः प्रोक्षणीर्निनयति दक्षिणायै श्रोणेरोत्तरायै श्रोणेः स्वधा पितृभ्य ऊर्ग्भव बर्हिषद्भ्य ऊर्जा पृथिवीं गच्छतेति । उदूह्य प्रोक्षणीधानं बर्हिर्विस्रस्य पुरस्तात्प्रस्तरं गृह्णाति विष्णो स्तूपो ऽसीति । तस्मिन्पवित्रे अपिसृजति यजमाने प्राणापानौ दधामीति वा तूष्णीं वा । तं यजमानाय वा ब्रह्मणे वा प्रयच्छति । अथैतानि बर्हिःसंनहनान्यायातयति दक्षिणायै श्रोणेरोत्तरादंꣳसात्। अथ दक्षिणे वेद्यन्ते बर्हिर्मुष्टिꣳ स्तृणाति देवबर्हिरूर्णाम्रदसं त्वा स्तृणामि स्वासस्थं देवेभ्य इति । तां बहुलां पुरस्तात्प्रतीचीं त्रिवृतमनतिदृश्नꣳ स्तृणाति । अथ प्रस्तरपाणिः प्राङभिसृप्य परिधीन्परिदधाति गन्धर्वो ऽसि

I.13

After having placed the vessel for clarified butter together with the spoon to the rear of the altar, he stands up increasing the Prokṣaṇī water, with the formula, "O divine waters that go in front and first purify, do you lead forward this sacrifice, place in front the lord of the sacrifice. Indra chose you for the contest with Vṛtra; you chose Indra for the contest with Vṛtra."[1] He sprinkles water with water itself with the formula, "You are sprinkled with water, you are sprinkled with water,"[2] recited thrice. Having loosened the faggot, he sprinkles it with the formula, "Thou art a black antelope living in the lair; to Agni thee, svāhā."[3] He sprinkles the altar with the formula, "Thou art the altar; to the sacrificial grass thee, svāhā."[4] He sprinkles the sacrificial grass with the formula, "Thou art the sacrificial grass; to the ladles thee, svāhā."[5] The sacrificial grass is brought in in-between the Praṇītā-waters and the Āhavanīya. Having held it within the altar with its knot towards the east, he sprinkles it—the tips with "For the heaven thee", the middle portion with "For the midregion thee", and the roots with "For the earth thee."[6] (Having moved towards the east along the south of the sacrificial grass) together with the ladle, and having sprinkled back the knot from east towards the west, he pours down the remaining Prokṣaṇī-water from the southern buttock to the northern buttock of the altar with the formula, "Svadhā for the Pitṛs sitting on the sacrificial grass, do you be strength (for them); (O waters) do you go to the earth together with the strength."[7] Having taken out the Prokṣaṇī-ladle and having untied the sacrificial grass, he takes up the Prastara from the front side with the formula, "Thou art the tuft of hair of Viṣṇu."[8] He inserts the two strainers into it with the formula, "I deposit the exhale and inhale within the sacrificer" or without reciting any formula. He hands it over either to the sacrificer or to the Brahman.

He extends the cord of the sacrificial grass from the southern buttock to the northern shoulder. He spreads a handful of sacrificial grass on the southern end of the altar with the formula, "Soft as wool, I spread thee offering a good seat to the gods."[9] He amply covers (the altar) from east to west in three rows (densely) so as

1. TS I. 1.5.1
2. TS I. 1.5.1
3. TS I. 1.11.1
4. TS I. 1.11.1
5. TS I. 1.11.1
6. TS I. 1.11.1
7. TS I. 1.11.1
8. TS I. 1.11.1
9. TS I. 1.11.1

विश्वा वसुर्विश्वस्मादीषतो यजमानस्य परिधिरिड ईडित इति मध्यममिन्द्रस्य बाहुरसि दक्षिणो यजमानस्य परिधिरिड ईडित इति दक्षिणं मित्रावरुणौ त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा यजमानस्य परिधिरिड ईडित इत्युत्तरम्। अथ सूर्येण पुरस्तात्परिदधाति सूर्यस्त्वा पुरस्तात्पातु कस्याश्चिदभिशस्त्या इति। ऊर्ध्वे समिधावादधाति वीतिहोत्रं त्वा कवे द्युमन्तꣳ समिधीमह्यग्ने बृहन्तमध्वर इति दक्षिणां तूष्णीमुत्तरामभ्याधाय । अन्तर्वेद्युदीचीनाग्रे विधृती तिरश्ची सादयति विशो यन्त्रे स्थ इति। विधृत्योः प्रस्तरं वसूनाꣳ रुद्राणामादित्यानाꣳ सदसि सीदेति। प्रस्तरे जुहूं जुहूरसि घृताची नाम्ना प्रियेण नाम्ना प्रिये सदसि सीदेति। उत्तरामुपभृतमुपभृदसि घृताची नाम्ना प्रियेण नाम्ना प्रिये सदसि सीदेति। उत्तरां ध्रुवां ध्रुवासि घृताची नाम्ना प्रियेण नाम्ना प्रिये सदसि सीदेति। अथ स्रुचः सन्ना अभिमृशत्येता असदन्त्सुकृतस्य लोके ता विष्णो पाहि पाहि यज्ञं पाहि यज्ञपतिं पाहि मां यज्ञनियमिति । अथ विष्णूनि स्थ वैष्णवानि धामानि स्थ प्राजापत्यानीत्याज्यान्यभिमन्त्रयते ॥ १३ ॥ एकादशः ॥

not to see through. Taking the Prastara in hand and moving forwards, he lays down the enclosing sticks—the middle one with the formula, "Thou are the Gandharva Viśvāvasu the fence of the sacrificer against every attacker full of food and praised;"[10] the southern one with the formula, "Thou art the right arm of Indra, the fence of the sacrificer, full of food and praised."[10] The northern one with the formula, "May Mitra-Varuṇa enclose thee from the north with firm law; thou art the fence of the sacrificer, full of food and praised."[10] He encloses towards the east by means of the sun with the formula, "May the sun guard thee towards the east from all evil."[11]

He places two fire-sticks erect—the southern one with the verse, "May we kindle thee, O wise one, that dost invite to the sacrifice, the radiant one. O Agni, thee that art mighty at the sacrifice;"[12] the northern one without reciting any formula. Having placed (the sticks), he places two *vidhṛti* darbha-blades with their tips towards the north across (the altar) with the formula, "You are the two props of the people."[13] The Prastara upon the *vidhṛtis* with the formula, "Do thou seat thyself upon the seat of the Vasus, Rudras and Ādityas."[14] The Juhū on the Prastara with the formula, "Thou art the Juhū loving the ghee; do thou sit on thy dear seat with thy dear name."[15] The Upabhṛt to the north with the formula, "Thou art the Upabhṛt, loving the ghee; do thou sit on thy dear seat with thy dear name."[16] The Dhruvā to the north with the formula, "Thou art Dhruvā loving the ghee, do thou sit on thy dear seat with thy dear name."[17] He touches all the ladles which have been placed with the formula, "These have sat down in the world of good action, protect them O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me, the leader of sacrifice."[18] He recites over the clarified butter taken into the ladles the formula, "You are Viṣṇu, the seats of Viṣṇu, of Prajāpati."[19]

10. TS I. 1.11.1
11. TS I. 1.11.2
12. TS I. 1.11.2
13. TS I. 1.11.2
14. TS I. 1.11.2
15. TS I. 1.11.2
16. TS I. 1.11.2
17. TS I. 1.11.2
18. TS I. 1.11.2
19. Ms. I. 1.12

अथादत्ते दक्षिणेनाज्यस्थालीः सस्रुवाः सव्येन पात्रीं वेदमिति । एतत्समादाय प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्य जघनेन गार्हपत्यमुपविश्य पात्र्यां द्वेधोपस्तृणीते स्योनं ते सदनं करोमि घृतस्य धारया सुशेवं कल्पयामि । तस्मिन्त्सीदामृते प्रतितिष्ठ व्रीहीणां मेध सुमनस्यमान इति। अथ धृष्टिमादाय दक्षिणस्य पुरोडाशस्याङ्गारानपोहतीदमहः सेनाया अभीत्वर्यै मुखमपोहामीति । अथैनं विदर्शयति सूर्य ज्योतिर्विभाहि महत इन्द्रियायेति । वेदेन विरजसं कृत्वाभिघारयत्याप्यायतां घृतयो-निरग्निर्हव्यानुमन्यताम् । खमङ्क्ष्व त्वचमङ्क्ष्व सुरूपं त्वा वसुविदं पशूनां तेजसाग्नये जुष्टमभिघारयामीति । यद्देवत्यो वा भवति । अथैनमुद्वासयति शृत उत्स्नाति जनिता मतीनामिति । आज्येन सुसंतर्पयत्यार्द्रः प्रथस्नुर्भुवनस्य गोपा इति । उपरिष्टादभ्यज्याधस्तादुपानक्ति यस्त आत्मा पशुष प्रविष्टस्तमङ्क्ष्वेति । एवमेवोत्तरं पुरोडाशमुद्वासयति । अथ शृतमथ दधि । अथ सांनाय्ये अलंकरोति यस्त आत्मा पशुषु प्रविष्टो देवानां विष्ठामनु यो वितस्थे । आत्मन्वान्त्सोम घृतवान्हि भूत्वा देवान्गच्छ सुवर्विन्द यजमानाय मह्यमिति । प्रत्यज्य कपालान्युद्वासयतीरा भूतिः पृथिव्यै रसो मोत्क्रमीदिति । संख्यायोद्वासयति यजमानस्य गोपीथायेति ब्राह्मणम् । अथैनः स्रुवमाज्यस्य पूरयित्वान्तरेण पुरोडाशाववदधाति ।

I.14

(The Adhvaryu) takes up with the right hand the vessel of clarified butter together with the spoon, and with the left one the pan (for cakes) and Veda. Having taken up all this, turning by the right, moving towards the west, having sat to the rear of the Gārhapatya, he spreads twice clarified butter as base into the pan with the formula, "I makepleasant seat for thee; I render it pleasant with the stream of ghee. Do thou seat thyself upon it, do thou, essence of paddy, cheerful, be firm on the immortal.[1] "Having taken up the fire-stirring stick, he removes the embers from the southern cake with the formula, "Here I wipe out the face of the invading army."[2] He exposes it (to the sun) with the formula, "(O cake) do thou, having brilliance of the sun, be illumined for great strength."[3] Having removed the ashes, he spreads clarified butter on it with the formula, "May Agni who has ghee as his womb be swollen; may he approve of the oblation. O cake, he anointed in thy cavity, on thy skin; I pour ghee the splendour of earth upon thee, acceptable to Agni, well-formed and giver of wealth."[4] He should change the name of the deity as the case may be. He takes the cake down with the formula, "Producer of thoughts, it emerges when baked."[5] He pours ample ghee on it with the formula, "Wet, expanding, guardian of the region."[6] Having anointed it on the upper side, he anoints it on the lower side with the formula, "Thy soul which has entered the cattle-anoint it."[7] In the same way he takes down the northern cake. Then the boiled milk and curds. Then he renders the sāṁnāyya perfect with the verse, "Thy soul which has entered the cattle, which stands firm on the place of gods, possessed of that soul and possessed of ghee, do thou, O Soma, go to the gods and procure heaven for me the sacrificer."[8]

Having anointed back the potsherds, he takes out the potsherds with the formula, "May the food, the well being, the sap of earth not go out."[9] "Having enumerated, he takes them out for the safety of the sacrifice." So says the Brāhmaṇa.[10] Having filled up the spoon with clarified butter, he keeps it between

1. TBr. III. 7.5.2,3
2. TBr. III. 7.5.1
3. TBr. III. 7.5.1,2, *sūrya jyotir* should be read as one word cf P.-E. Dumont, *Proceedings of the American Philosophical Society*, Vol. 105 No. 1 1961 pp 24-25.
4. TBr. III. 7.5.2
5. TBr. III 7.5.3
6. TBr. III 8.7.5.3
7. TBr. III. 7.5.3
8. TBr. III. 7.5.3
9. TBr. III. 7.5.3
10. TS II 6.3.5

अथैनानि संपरिगृह्यान्तर्वेद्यासादयति भूर्भुवः सुवरित्येताभिर्व्याहृतीभिः। मध्यतः पुरोडाशावासादयति दक्षिणतः शृतमुत्तरतो दधि । अथैनꣳ स्रुवमग्रेण स्रुचः पर्याहृत्य दक्षिणेन जुहूं प्रस्तरे सादयति स्योनो मे सीद सुषदः पृथिव्यां प्रथयि प्रजया पशुभिः सुवर्गे लोके । दिवि सीद पृथिव्यामन्तरिक्षे ऽहमुत्तरो भूयासमधरे मत्सपत्ना इति । अथैनं यथाहृतं प्रतिपर्याहृत्य ध्रुवायामवदधात्यृषभो ऽसि शाक्वरो घृताचीनाꣳ सूनुः प्रियेण नाम्ना प्रिये सदसि सीदेति ॥ १४ ॥ द्वादशः ॥

अथेध्मात्समिधमाददान आहाग्नये समिध्यमानायानुब्रूहीति । अथ यत्र होतुरभिजानाति प्र वो वाजा अभिद्यव इति तत्प्रथमामभ्यादधाति । प्रणवेप्रणवे ऽभ्यादधाति । अथ यत्र होतुरभिजानाति समिद्धो अग्न आहुतेति तदन्ततो ऽभ्यादधाति । परि समिधꣳ शिनष्टि । अथ यत्र होतुरभिजानात्याजुहोता दुवस्यतेति तदेतेन वेदेन त्रिराहवनीयमुपवाजयति। अनूक्तासु सामिधेनीषु ध्रुवाज्यात्स्रुवेणोपहत्य वेदेनोपयम्य प्राजापत्यं तिर्यञ्चमाघारमाघारयति प्रजापतये स्वाहेति मनसा । अथ संप्रैषमाहाग्नीदग्नीꣳस्त्रिस्त्रिः संमृड्ढीति । अथैष आग्नीध्र इध्मसंनहनानि स्फ्य उपसंगृह्य परिधीन्संमार्ष्टि त्रिर्मध्यमं त्रिर्दक्षिणार्ध्यं त्रिरुत्तरार्ध्यं त्रिराहवनीयमुपवाजयत्यग्ने वाजजिद्वाजं त्वाग्ने सरिष्यन्तं वाजं जेष्यन्तं वाजिनं वाजजितं वाजजित्यायै संमार्ज्म्यग्निमन्नादमन्नाद्यायेति । अथाग्रेण जुहूपभृतौ प्राञ्चमञ्जलिं करोति भुवनमसि विप्रथस्वाग्ने यष्टरिदं नम इति । अथादत्ते दक्षिणेन जुहूं जुह्वेह्यग्निस्त्वा ह्वयति देवयज्याया इति । सव्येनोपभृतमुपभृदेहि देवस्त्व सविता ह्वयति देवयज्याया इति ।

the two cakes. Having collected the oblations, he places them within the altar with the three Vyāhṛtis *bhūḥ, bhuvaḥ and suvaḥ*. He places the two cakes in the middle, boiled milk towards the south, and curds towards the north. Taking around the spoon in front of the ladles he places it on the Prastara towards the south of the Juhū with the formula, "Do thou, pleasant to me, be seated on the earth. May I be extended with offspring and cattle in the heaven. Do thou be seated in the heaven, on the earth and in the midregion. May I become superior, may my enemies be downtrodden."[11] Having brought it back in the same way as it was carried, he should keep it on the Dhruvā with the formula, "Thou art a bull derived from the Śakvarī metre, son of the (ladles) loving the ghee; do thou sit on thy dear seat with thy dear name."[12]

I.15

Taking up a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), "Do you recite (verses) for the fire being enkindled." When he knows (listens to) the Hotṛ uttering the words *pra vo vājā abhidyavo*, he puts the first (fire-stick on the fire). He puts a fire-stick at each utterance of praṇava. When he listens to the Hotṛ uttering the words *samiddho agna āhuta*, he puts the fire-stick for the last time. He keeps back one fire-stick. When he listens to the Hotṛ uttering the words *ā juhotā duvasyatā*, he fans the fire three times by means of the Veda. After the Sāmidhenī verses have been recited, after having taken up a spoonful from the clarified butter in the Dhruvā, having supported (the spoon) with the Veda, he offers an Āghāra-libation across with the formula, "For Prajāpati, svāhā" uttered mentally. Then he gives out a call, "O Agnīdh, do you cleanse the fires three times each." The Āgnīdhra, having fixed the cord of faggot on the wooden sword, cleanses the enclosing sticks—three times the middle one, three times the southern one and three times the northern one.

He fans the Āhavanīya fire three times with the formula, "O Agni, the winner of wealth, I cleanse for the winning of wealth, for the sake of food, thee who art going to flow wealth, who art going to win wealth, who art the winner of wealth and who art eater of food."[1] In front of Juhū and the Upabhṛt he holds his palms eastwards with the formula, "Thou art the world, do thou be extended, O Agni the sacrificer, this obeisance to thee."[2] He takes up the Juhū with the right hand with the formula, "O Juhū, do thou come hither; Agni summons thee for the offering

11. TBr. III 7.6.10.11
12. TBr. III. 7.6.10

1. TBr. III. 7.6.14
2. TS I. 1.12.1

सव्येनात्याक्रामञ्जपत्यग्राविष्णू मा वामवक्रमिषं विजिहाथां मा मा संताप्तं लोकं मे लोककृतौ कृणुतमिति । स्थानं कल्पयते विष्णो स्थानमसीति । अन्वारब्धे यजमाने मध्यमे परिधौ सꣳस्पर्शयर्जुमा-घारमाघारयति संततं प्राञ्चमव्यवच्छिन्दन्नित इन्द्रो अकृणोद्वीर्याणि समारभ्योर्ध्वो अध्वरो दिविस्पृशमह्रुतो यज्ञो यज्ञपतेरिन्द्रावान्त्स्वाहेति । बृहद्भा इति स्रुचमुद्गृह्णाति । अथासꣳस्पर्शयन्स्रुचावुदङ्ङत्याक्रामञ्जपति पाहि माग्ने दुश्चरितादा मा सुचरिते भजेति । जुह्वा ध्रुवाꣳ समनक्ति मखस्य शिरो ऽसि सं ज्योतिषा ज्योतिरङ्क्तामिति त्रिः । अथ यथायतनꣳ स्रुचौ सादयित्वा प्रवरं प्रवृणीते। उत्कर इध्मसंनहनानि स्फ्य उपसंगृह्य पृष्ठमाग्नीध्रो ऽनूपश्लिष्यति । अथाश्रावयत्यो श्रावयास्तु श्रौषडग्निर्देवो होता देवान्यक्षद्विद्वाꣳश्चिकित्वान्मनुष्वद्भरतवदमुवदमुवद्ब्रह्मण्वदेह वक्षद्ब्राह्मणा अस्य यज्ञस्य प्रावितार इत्यसौ मानुष इति होतुर्नाम गृह्णाति । उपोत्थाय होता विमुञ्चति। विमुक्तो ऽध्वर्युरुपविशति । प्रसवमाकाङ्क्षन्नास्ते ॥ १५ ॥ त्रयोदशः ॥

अथ यत्र होतुरभिजानाति घृतवतीमध्वर्यो स्रुचमास्यस्वेति तज्जुहूपभृतावादायात्याक्रम्याश्राव्याह समिधो यजेति । वषट्कृते जुहोति

to gods,"[3] the Upabhṛt with the left one with the formula, "O Upabhṛt, do thou come hither; god Savitṛ summons thee for offering to gods."[4] Crossing (the altar) with the left (foot) he murmurs the formula, "O Agni-Viṣṇu, may I not step down upon you; do you two remain apart, do you not burn me, do you, O makers of place, make a place for me."[5] He marks his standing place with the formula, "Thou art the place of Viṣṇu."[6]

While the sacrificer has touched him, having made (the Juhū) touch the middle enclosing stick, he offers a straight Āghāra-libation, continuous, eastwards pointing, without breaking, with the formula, "From here Indra performed brave deeds; the sacrifice has become erect, touching the heaven, the sacrifice of the lord of sacrifice is undisturbed offered to Indra, svāhā."[7] With "great light"[8] he lifts up the Juhū, not letting the ladles touch each other, while crossing (the altar) towards the north, he murmurs the formula, "Guard me, O Agni, from misfortune, place me in good fortune."[9] He anoints the Dhruvā with Juhū with the formula "Thou art the head of Makha; may the light be united with light,"[10] recited three times.

After having placed the two ladles at their places, he observes the Pravara rite, standing near the rubbish-heap, and having fixed the cord of faggot on the wooden sword, the Āgnīdhra stands behind (the Adhvaryu) and touching him. Then (the Adhvaryu) makes (the Āgnīdhra) announce, "Do you announce," (the Āgnīdhra says) "let it be announced"; (the Adhvaryu proceeds), "May god Agni, the Hotṛ offer sacrifice to gods, the wise, learned in the manner of Manu, Bharata, N.N. and N.N. bring (sacrifice) like the Brahman. The Brahmanas are the guardians of this sacrifice.[11] N.N. human." (Here) he utters the name of the Hotṛ. Having stepped up, the Hotṛ releases (the contact of the Adhvaryu with the Āgnīdhra). Released, the Adharvyu sits down. He awaits the impulse (by the Hotṛ).

I.16

As soon as he listens to the Hotṛ's impulse, "O Adhvaryu, do you take up the ladle containing clarified butter,"[1] the Adhvaryu, having taken up the Juhū and the

3. TS I. 1.12.1
4. TS I. 1.12.1
5. TS I. 1.12.1
6. TS I. 1.12.1
7. TS I. 1.12.1
8. TS I. 1.12.2
9. TS I. 1.12.2
10. TS I. 1.12.2
11. TS II. 5.11.8

1. TS II. 5.9.6

यज यजेति । चतुर्थं यक्ष्यन्नर्धमौपभृतस्याज्यस्य जुह्वाꣳ समानयते। पञ्च प्रयाजानिष्ट्वोदङ्ङत्याक्रम्य सꣳस्त्रावेणानुपूर्वꣳ हवीꣳष्यभिघारयति ध्रुवामेवाग्रे ऽथ दक्षिणं पुरोडाशमथ ध्रुवामथोत्तरं पुरोडाशमथ शृतमथ दध्युपभृतमन्ततः । अथ चतुर आज्यस्य गृह्णान आहाग्नये ऽनुब्रूहीति । अत्याक्रम्याश्राव्याहाग्निं यजेति । वषट्कृत उत्तरार्धपूर्वार्धे प्रतिमुखं प्रबाहुग्जुहोति। अथोदङ्ङत्याक्रम्य चतुर एवाज्यस्य गृह्णान आह सोमायानुब्रूहीति । अत्याक्रम्याश्राव्याह सोमं यजेति । वषट्कृते दक्षिणार्धपूर्वार्धे प्रतिमुखं प्रबाहुग्जुहोति। अथोपस्तीर्य दक्षिणस्य पुरोडाशस्य पूर्वार्धादवद्यन्नाहाग्नये ऽनुब्रूहीति । अथैनमुपतिष्ठते मा भेर्मा संविक्था मा त्वा हिꣳसिषं मा ते तेजो ऽपक्रमीदिति । अथैनमभिमृशति भरतमुद्धरेमनुषिञ्चावदानानि ते प्रत्यवदास्यामि नमस्ते अस्तु मा मा हिꣳसीरिति । पूर्वार्धादवदायापरार्धादवद्यति । अभिघारयति प्रत्यनक्ति यदवदानानि ते ऽवद्यन्विलोमाकार्षमात्मनः । आज्येन प्रत्यनज्म्येनत्तत्त आप्यायतां पुनरिति। अत्याक्रम्याश्राव्याहाग्निं यजेति । वषट्कृते जुहोति। अथ चतुर आज्यस्य गृह्णान आह प्रजापतय इत्युपाꣳश्वनुब्रूहीत्युच्चैः ।

Upabhṛt, having crossed (the altar) and having caused (the Āgnīdhra) to announce, says "(O Hotṛ,) do you recite the yājyā for Samidhs." He makes the offering at the Vaṣaṭ-utterance. (With regard to the subsequent Prayāja - offerings he simply says) "Do you recite the yājyā", "Do you recite the yājyā." When he is about to offer the fourth offering, he brings into the Juhū half the quantity of clarified butter from the Upabhṛt. Having made five Prayāja-offerings and having crossed (the altar) towards the north, he pours the remnant of the clarified butter from the Juhū upon the oblations serially - first into the Dhruvā, then on the southern cake, then again into the Dhruvā, then the northern cake, then the boiled milk, curds and lastly into the Upabhṛt. Taking four spoonfuls of clarified butter (into the Juhū) the Adhvaryu says (to the Hotṛ), "Do you recite the puronuvākyā for Agni." Having crossed the altar towards the south) and having made (the Āgnīdhra) to announce, he says (to the Hotṛ) "Do you recite the yājyā for Agni." At the Vasat-utterance (by the Hotṛ) he makes the offering in the eastern half of the northern half in a straight line with the ladle facing the opposite direction (i.e. south). Having crossed (the altar) towards the north, taking four spoonfuls of clarified butter, he should say (to the Hotṛ), "Do you recite the puronuvākyā for Soma." Having crossed (the altar) and having made (the Āgnīdhra) to announce he says (to the Hotṛ), "Do you recite the yājyā for Soma." At the Vasat-utterance he makes the offering in a straight line in the eastern half of the southern half with the ladle facing the opposite direction (i.e. the north).

Having spread clarified butter (into the Juhū), cutting portions from the eastern half of the southern cake, he says (to the Hotṛ), "Do you recite the puronuvākyā for Agni." He prays (to the cake) with the formula, "Do thou not be frightened; do thou not become agitated; may I not injure thee; may thy lustre not disappear."[2] He then touches it with the formula, "Lift up Bharata and besprinkle upon him. I shall return thy portions. Homage to thee. Do thou not injure me."[3] Having cut up from the eastern half, he cuts up from the rear half. He pours clarified butter on the cut up portions and anoints back (the cake) with the verse, "Thy portion which I have deprived of skin while cutting out the portions, I besmear it again; let it, thine be swollen again."[4] Having crossed (the altar) and making (the Āgnīdhra) announce, he says (to the Hotṛ) "Do you recite the puronuvākyā for Agni." At the Vaṣaṭ-utterance he makes the offering. Taking four spoonfuls of clarified butter he says (to the Hotṛ), "Do you recite (loudly) the puronavākyā for Prajāpati" (in low tone). Having crossed (the altar, and making (the Āgnīdhra) announce, he says (to the Hotṛ) "Do you recite the yājyā (loudly) for Prajāpati" (in

2. TBr. III. 7.5.5
3. TBr. III. 7.5.5
4. TBr. IV. 7.5. 5-6

अत्याक्रम्याश्राव्याह प्रजापतिमित्युपांशु यजेत्युच्चैः । वषट्कृते जुहोति। अथोपस्तीर्योत्तरस्य पुरोडाशस्यापरार्धादवद्यन्नाहाग्नीषोमाभ्यामिति पौर्णमास्यामिन्द्राय वैमृधायेति चेन्द्राग्निभ्यामित्यमावास्यायामसंनयत इन्द्रायेति संनयतो महेन्द्रायेति वा यदि महेन्द्रयाजी भवति ॥ १६ ॥

समान उपस्थानः । समानो ऽभिमर्शनः । अपरार्धादवदाय पूर्वार्धादवद्यति । अभिघारयति । समानः प्रत्यञ्जनः । अत्याक्रम्याश्राव्याहाग्नीषोमौ यजेति । वषट्कृते जुहोति। अथोपस्तीर्य द्विः पुरोडाशस्यावद्यन्नाहेन्द्रायानुब्रूहीति महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । द्विः पुरोडाशस्यावद्यति द्विः शृतस्य द्विर्दध्नः । अभिघारयति । प्रत्यनक्ति । अत्याक्रम्याश्राव्याहेन्द्रं यजेति महेन्द्रमिति वा यदि महेन्द्रयाजी भवति । वषट्कृते जुहोति । अथोपस्तीर्य दक्षिणस्य पुरोडाशस्योत्तरार्धादवद्यन्नाहाग्नये स्विष्टकृते ऽनुब्रूहीति । सकृद्दक्षिणस्य पुरोडाशस्योत्तरार्धादवद्यति सकृद्ध्रुवाज्यात्सकृदुत्तरस्य पुरोडाशस्य सकृच्छृतस्य सकृद्दध्नः। द्विरभिघारयति। न प्रत्यनक्ति। अवत्ते स्विष्टकृति स्रुवेण पार्वणौ होमौ जुहोत्यृषभं वाजिनं वयं पूर्णमासं यजामहे। स नो दोहतां सुवीर्यं रायस्पोषं सहस्रिणम्। प्राणाय सुराधसे पूर्णमासाय स्वाहेति पौर्णमास्याम् । अमावास्या सुभगा सुशेवा धेनुरिव भूय आप्यायमाना। सा नो दोहतां सुवीर्यं रायस्पोषं सहस्रिणम्। अपानाय सुराधसे ऽमावास्यायै स्वाहेत्यमावास्यायाम् । अत्याक्रम्याश्राव्याहाग्निं स्विष्टकृतं यजेति। वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति। अत्रैतन्मेक्षणमाहवनीये ऽनुप्रहरति । अथैनत्संस्रावेणाभिजुहोति ।

low tone)... he makes the offering at the Vaṣat-utterance. Having spread clarified butter (into the Juhū) and cutting potions from the rear half of the northern cake, he says (to the Hotṛ) "(Do you recite the puronuvākyā) for Agni-Soma" (in the Full-moon sacrifice) and also for "Indra Vaimṛdha", "for Indra-Agni" (in the New-moon sacrifice if the sacrificer is not offering sāṁnāyya), "for Indra" (if the sacrificer is offering sāṁnāyya), or "for Mahendra" (if the sacrificer is offering to Mahendra).

I.17

The prayer-formula is identical, the formula for touching is identical. Having taken up portions from the rear half, he takes up from the eastern half. He pours (clarified butter over the portions). The formula for anointing back (the cake) is identical. Having crossed (the altar) and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Agni-Soma." He makes the offering at the Vaṣaṭ-utterance. Having spread butter (into the Juhū), while taking twice the portions of the cake, he says (to the Hotṛ), "Do you recite the puronuvākyā for Indra-Agni." Having crossed the altar and having caused to announce, he says to the Hotṛ, "Do you recite the yājyā for Indra-Agni." At the Vaṣaṭ-utterance he makes the offering. If the sacrificer is offering Sāṁnāyya, the Adhvaryu gives out the call[1] "Do you recite the puronuvākyā for Indra"[1] or "for Mahendra" if (the sacrificer) is offering to Mahendra. He twice takes portions of the cake (or) twice of the boiled milk and twice of curds. He pours clarified butter (upon the oblation), and anoints back (the cake). Having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Indra" ("for Mahendra" if the sacrificer is offering to Mahendra). He makes the offering at the Vaṣaṭ-utterance. Having spread (clarified butter) and while taking potions from the northern half of the southern cake, he says (to the Hotṛ), "Do you recite the puronuvākyā for Agni Sviṣṭakṛt." He takes a portion once from the northern part of the southern cake, once from the clarified butter in the Dhruvā, once from the northern cake, once from the boiled milk and once from the curds. He pours (clarified butter) twice. He does not anoint back (the cake). While (portions of oblations) for the Sviṣṭakṛt offering have been taken up (by him, the Adhvaryu) offers the Pārvaṇa oblation by means of the spoon with the verses "We perform a Full-moon sacrifice for the bull, the wealthy; may he bestow upon us manly vigour a thousandfold abundance of prosperity. For Prāṇa, the Full-moon bestowing good gifts, svāhā" in the Full-moon sacrifice. "The new-

1. In the New-moon sacrifice the oblations are: a cake to Agni, a cake to Indra-Agni or Sāṁnāyya to Indra or Mahendra, as is clear from BaudhŚS. I.5 and I.16. Here the Sūtrakāra has presumed the procedure of offering of a cake to Indra-Agni and has gone over to the Sāṁnāyya offering.

अथोदङ्ङत्याक्रम्य जुह्वामप आनीय संक्षालनमन्तःपरिधि निनयति वैश्वानरे हविरिदं जुहोमि साहस्रमुत्सꣳ शतधारमेतम् । स नः पितरं पितामहं प्रपितामहꣳ सुवर्गे लोके गच्छतु पिन्वमानꣳ स्वधा नम इति । निर्णिज्य स्रुचं निष्टप्याद्भिः पूरयित्वा बहिःपरिधि निनयतीमꣳ समुद्रꣳ शतधारमुत्सं व्यच्यमानं भुवनस्य मध्ये । घृतं दुहानामदितिं जनायाग्ने मा हिꣳसीः परमे व्योमन्निति । अत्रैतदौपभृतमाज्यꣳ सर्वश एव जुह्वाꣳ समानयते । अथ यथायतनꣳ स्रुचौ सादयित्वा प्राशित्रमवद्यति दक्षिणस्य पुरोडाशस्योत्तरार्धाद्यवमात्रमज्यायो यवमात्रादाव्याधात्कृत्यतामिदम् । मा रूरुपाम यज्ञस्य शुद्धꣳ स्विष्टमिदꣳ हविरिति । अथैनत्स्रुवदण्डेनाभिघार्य जघनेन प्रणीताः सादयित्वाद्भिः स्रुवदण्डꣳ सꣳस्पर्श्यावदधाति ॥ १७ ॥ चतुर्दशः ॥

अथ कꣳसं वा चमसं वेडोपहवनं याचति । तमन्तर्वेदि निधाय तस्मिन्नुपस्तीर्य दक्षिणस्य पुरोडाशस्य दक्षिणार्धात्प्ररुज्यावदधाति मनुना दृष्टां घृतपदीं मित्रावरुणसमीरिताम् । दक्षिणार्धादसंभिन्दन्न-वद्याम्येकतोमुखामिति । द्वितीयमवदानानि संभिद्यावदधाति । अथ

moon is beautiful and lovely, swells exceedingly like a cow. May she bestow upon us manly vigour, a thousandfold abundance of prosperity. For Apāna, the new-moon, bestowing good gifts, svāhā"[2] in the New-moon sacrifice. Having crossed (the altar) and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Sriṣṭakṛt Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings.

Here he throws the corn-stirring stick on the Āhavanīya. He pours the drops (of clarified butter from the Juhū) on it. Having crossed (the altar) towards the north and having poured water into the Juhū, he pours down that wash-water inside the enclosing sticks with the verse, "I offer unto Vaiśvānara Agni this spring of a hundred streams, a thousand streams. May it, streaming, go to our father, grand-father and great grand-father. *Svadhā namaḥ.*"[3] Having cleansed and heated the ladle and having filled it with water, he pours that water outside the enclosing sticks with the verse, "O Agni, do thou not harm in the highest abode the ocean, the hundred-streamed extending in the middle of the region, Aditi giving ghee for men."[4] At this juncture he brings the entire clarified butter from the Upabhṛt into the Juhū. Having placed the ladles into their places, he cuts up the Prāśitra of the size of a barley-grain from the northern portion of the southern cake with the verse, "May this oblation less than a barley-grain be cut out at the spot where the sacrifice was hit. May we not disturb the sacrifice. This oblation is pure and well-offered."[5] Having applied clarified butter to it by means of the handle of the spoon and having placed it to the rear of the Praṇītā-waters, he applies water to the handle of the spoon and puts it down.

I.18

(The Adhvaryu) asks for a bronze-pot or a wooden-goblet as the Iḍā-pot. Having placed it within the altar and having spread clarified butter in it, he puts into it a part broken from the southern cake with the verse, "I cut out Iḍā beholden by Manu, ghee-footed, impelled by Mitra-Varuṇa, going in one direction from the southern half without violating the joint."[1] Cutting at the joint of the cut out portions, he takes up portion for the second time. Having taken up a portion three or four aṅgulas long from the eastern half of the southern cake and having poured

2. TBr. III. 7.5.13
3. TĀ VI 6.1
4. TĀ. VI. 6.1
5. TBr. III. 7.5.6

1. TBr. III. 7.5.6

दक्षिणस्यैव पुरोडाशस्य पूर्वार्धात् त्र्यङ्गुलं वा चतुरङ्गुलं वाज्येन सुसंतृप्तꣳ संतर्प्याग्रेण ध्रुवां यजमानभागं निदधाति। द्विर्ध्रुवाज्यादवद्यति द्विरुत्तरस्य पुरोडाशस्य द्विः शृतस्य द्विर्दध्नः। अभिघारयति। अथ होतुर्द्विरङ्गुलावनक्ति। जिघ्रेण भक्षयित्वा। चतुरवान्तरेडामवद्यति। उपस्तृणाति। द्विरादधाति। अभिघारयति। समन्वारभन्ते ऽध्वर्युश्च यजमानश्च ब्रह्मा चाग्नीध्रश्च। अथ यत्र होतुरभिजानाति दैव्या अध्वर्यव उपहूता उपहूता मनुष्या इति तद्दक्षिणं पुरोडाशं चतुर्धा कृत्वा बर्हिषदं करोति। अथ यत्र होतुरभिजानात्युपहूतो ऽयं यजमान इति तर्हि यजमानो होतारमीक्षमाणो वायुं मनसा ध्यायेदिति। उपहूतायामिडायामग्नीध आदधाति षडवत्तम्। उपस्तृणात्यादधात्यभिघारयत्युपस्तृणात्यादधात्यभिघारयति। प्राश्नन्ति। मार्जयन्ते। अथाह ब्रह्मणे प्राशित्रं परिहरेति। परि प्राशित्रꣳ हरन्ति। अन्वपो ऽनु वेदेन ब्रह्मभागम्। अथान्वाहार्यं याचति। उद्वासयन्त्ये-तद्धविरुच्छिष्टम् ॥ १८ ॥ पञ्चदशः ॥

अथ संप्रैषमाह ब्रह्मन् प्रस्थास्यामः समिधमाधायाग्नीदग्नीन् सकृत्सकृत्संमृड्ढीति। प्रसूतो ऽत्रैताꣳ समिधं मध्यत आहवनीय-स्याभ्यादधाति। अथैष आग्नीध्रो ऽस्फ्यैरेवेध्मसंनहनैः परिधीन् संमार्ष्टि सकृन्मध्यमꣳ सकृद्दक्षिणार्ध्यꣳ सकृदुत्तरार्ध्यम्। सकृदाहवनीय-मुपवाजयत्यग्ने वाजजिद्वाजं त्वाग्ने ससृवाꣳसं वाजं जिगिवाꣳसं वाजिनं वाजजितं वाजजित्यायै संमार्ज्म्यग्निमन्नादमन्नाद्यायेति। अथैतानीध्मसंन-हनान्यद्भिः सꣳस्पर्श्याहवनीये ऽनुप्रहरति यो भूतानामधिपती रुद्रस्तन्तिचरो वृषा। पशूनस्माकं मा हिꣳसीरेतदस्तु हुतं तव स्वाहेति। अथ जुहूपभृतावादायात्याक्रम्याश्राव्याह देवान्यजेति। वषट्कृते जुहोति। यज

ample ghee on it, he keeps it as the sacrificer's portion in front of the Dhruvā. He draws twice from the clarified butter from the Dhruvā, twice from the northern cake, twice from the boiled milk and twice from the curds. He pours clarified butter over the portions. He anoints the forefinger of the Hotṛ twice (on two phalanxes). The Hotṛ consumes it by smelling. The Adhvaryu cuts up intermediate Iḍā in four portions. He spreads clarified butter (on the Hotṛ's right palm), puts (the Iḍā) in two portions, and pours over it clarified butter. The Adhvaryu, sacrificer, Brahman and Āgnīdhra touch (the Iḍā) together.

When he knows the Hotṛ uttering, "The Divine Adhvaryus have given consent, men have given consent", he divides the southern cake into four parts and puts them on the sacrificial grass. When he knows the Hotṛ uttering, "This sacrificer has given consent," the sacrificer gazing at the Hotṛ, meditates upon Vāyu. After the Iḍā has been invoked, he gives the Iḍā to the Āgnīdhra in six portions. He spreads clarified butter (on the Āgnīdhra's palm), puts the Iḍā, pours clarified butter, spreads clarified butter, puts the Iḍā and pours clarified butter. All consume (the Iḍā) and sprinkle themselves. Then he says (to an attendant), "Do thou carry the Prāśitra towards the Brahman." The Prāśitra is carried, subsequently water and Brahmabhāga supported by the Veda. (The sacrificer) asks for the Anvāhārya cooked rice. The remnants of the oblations are carried away.

I.19

(The Adhvaryu) gives out the call, "O Brahman, we are going to proceed, having put the fire-stick[1] (on the Āhavanīya fire), O Agnīdh, do thou cleanse the fires once each." Impelled (by the Brahman) he puts the fire-stick in the middle of the Āhavanīya. The Āgnīdhra cleanses the enclosing sticks with the cord of faggot detached from the wooden sword—once the middle enclosing stick, once the southern one and once the northern one. He fans the Āhavanīya once with the formula, "O Agni, the winner of wealth, I cleanse for the winning of wealth and for food thee who hast flown wealth, who hast won wealth, possessor of wealth and who hast won wealth."[2] Having applied water to the cord of faggot, he throws it on the Āhavanīya with the verse, "Thou who art the lord of cattle, Rudra, the bull, who moves within the herd of cattle, do thou not injure our cattle. May this oblation be offered to thee, svāhā."[3] Taking up the Juhū and the Upabhṛt, having crossed (the altar) and having caused to announce, (the Adhvaryu) says (to the Hotṛ), "Do you recite the yājyā for the Devas." He makes the offering at the Vaṣaṭ-utterance.

1. Included in the faggot consisting of twentyone sticks. cf BaudhŚS I.2.
2. TBr. III. 6.7. 17-18
3. TBr. III.3.2.5

यजेति त्रीन् प्रतीचो ऽनूयाजान्यजति । प्राचान्ततः संभिनत्ति । अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा वाजवतीभ्याꣳ स्रुचौ व्यूहति वाजस्य मा प्रसवेनोद्ग्राभेणोदग्रभीदिति । दक्षिणेन जुहूमुद्गृह्णाति। अथा सपत्नाꣳ इन्द्रो मे निग्राभेणाधराꣳ अकरिति सव्येनोपभृतं निगृह्णाति। उद्ग्राभं च निग्राभं च ब्रह्म देवा अवीवृधन्निति प्राचीं जुहूमूहति । अथा सपत्नानिन्द्राग्नी मे विषूचीनान् व्यस्यतामिति प्रतीचीमुपभृतं प्रत्यूहति । प्राच्या परिधीननक्ति वसुभ्यस्त्वेति मध्यमं रुद्रेभ्यस्त्वेति दक्षिण-मादित्येभ्यस्त्वेत्युत्तरम् । अथोपभृतमद्भिः सꣳस्पर्श्य यथायतनꣳ स्रुचौ सादयित्वा स्रुक्षु प्रस्तरमनक्त्यक्तꣳ रिहाणा इति जुह्वामग्राणि वियन्तु वय इत्युपभृति मध्यानि प्रजां योनिं मा निर्मृक्षमिति ध्रुवायां मूलानि । अथ प्रस्तरात्तृणं प्रच्छिद्य जुह्वामवदधाति । अथाश्रावयत्यो श्रावयास्तु श्रौषडिषिता दैव्या होतारो भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकाय सूक्ता ब्रूहीति । तमुपरीव प्राञ्चं प्रहरति नात्यग्रं प्रहरति न पुरस्तात्प्रत्यस्यति न प्रतिशृणाति न विष्वञ्चं वियौत्यूर्ध्वमुद्यौत्याप्यायन्तामाप ओषधयो मरुतां पृषतय स्थ दिवं गच्छ ततो नो वृष्टिमेरयेति । अथाग्नीध्रमीक्षते ऽग्नीदिति । तमाहाग्नीध्रः संवदस्वेति । अगानग्नीदित्याहाध्वर्युः । अगन्नित्याहाग्नीध्रः । श्रावयेत्याहाध्वर्युः । श्रौषडित्याहाग्नीध्रः । इदं ब्रूहीत्याहाध्वर्युः । अनुप्रहरेत्याहाग्नीध्रः । अनुप्रहरति । स्वगा दैव्या होतृभ्यः स्वस्तिर्मानुषेभ्यः शंयोर्ब्रूहीति । अथोपोत्थायाहवनीयमुपतिष्ठत आयुष्पा अग्ने ऽस्यायुर्मे पाहि चक्षुष्पा अग्ने ऽसि चक्षुर्मे पाहीति । अथेमामभिमृशति ध्रुवासीति। मध्यमं परिधिमनुप्रहरति यं परिधिं पर्यधत्था अग्ने देव पणिभिर्वीय-

(Further he gives out the call) "Do you recite the yājyā," "Do you recite the yājyā" (separately). He offers three Anūyāja offerings ending westwards. Finally he joins them with the eastward-pointing (offering).

Having crossed towards the north and having placed the ladles at their places, he separates the two ladles reciting two Vājavatī verses. With the verse-half, "With the impulse of strength Indra has lifted me up with elevation,"[4] he lifts up the Juhū with his right hand. With the verse-half, "Indra has made my enemies humble by depression,"[5] he suppresses down the Upabhṛt with his left hand. With the verse-half, "Gods promoted the elevation, the depression and the power of my prayer," he moves the Juhū eastwards. With the verse-half, "Do you, O Indra-Agni, scatter my foes on all sides," he discards the Upabhṛt towards the west. With the Juhū[6] he besmears the enclosing sticks—the middle one with "For Vasus thee", the southern one with "For Rudras thee", the northern one with "For Ādityas thee." Having applied water to the Upabhṛt and having placed the ladles at their places, he dips the Prastara into the ladle—with "Licking the besmeared."[5] The tips into the Juhū, with "Let the birds go asunder"[6] the middle portion into the Upabhṛt and with "May I not brush the offspring and the womb,"[7] the roots into the Dhruvā. Having taken out a darbha-blade from the Prastara, he puts it into the Juhū. Then he makes (the Āgnīdhra) announce, "Do you announce" "Let it be announced" (so the Āgnīdhra) (and asks the Hotṛ to recite the Sūktavāka with the formula) "The divine Hotṛs have been beseeched for the felicitous pronouncement; the human (Hotṛ) is bequeathed to recite the Sūktavāka; (O Hotṛ) do you pronounce the Sūkta."[8] Holding above, he moves it eastwards, he does not push so as to let the tip beyond the Āhavanīya; he does not let it backwards, does not push (into the embers); does not let go on all sides; lifts it up with the formula, "May the waters and plants swell, you are speckled mares of Maruts; do thou go to the sun; impel the rain from there."[9]

He gazes at the Āgnīdhra, "O Agnīdh." To him says the Āgnīdhra, "Do you converse." "Is it gone?" inquires the Adhvaryu, "It is gone," replies the Āgnīdhra. "Do thou announce," says the Adhvaryu, "Let it be heard," says the Āgnīdhra. "Say this," says the Adhvaryu, "Do you throw (the darbha-blade taken out of the Prastara)," says the Āgnīdhra. (The Adhvaryu) throws it. (The Adhvaryu gives out the call to the Hotṛ), "Hail to the divine Hotṛs, happiness to the human Hotṛs; Do you, O Hotṛ, recite the *śaṁyor* formula." Having stood up, he prays to the Āhavanīya

4. TS I. 1.13.1
5. TS I. 1.13.1
6. TS I. 1.13.1
7. TS I. 1.13.1
8. TBr. III. 3.8.11
9. TS I. 1.13.1

माण : । तं त एतमनु जोषं भरामि नेदेष त्वदपचेतयाता इति । अथेतरावुपसमस्यति यज्ञस्य पाथ उप समितमिति । अथैनान्सꣳ-स्रावेणाभिजुहोति । जुह्वामुपभृतꣳ संप्रस्रावयति सꣳस्रावभागा स्थेषा बृहन्तः प्रस्तरेष्ठा बर्हिषदश्च देवा इमां वाचमभि विश्वे गृणन्त आसद्यास्मिन्बर्हिषि मादयध्वꣳ स्वाहेति। अथ प्रदक्षिणमावृत्य प्रत्यङ्ङ-द्रुत्य धुरि स्रुचौ विमुञ्चत्यग्रेर्वामपन्नगृहस्य सदसि सादयामि सुम्नाय सुम्निनी सुम्ने मा धत्तं धुरि धुर्यौ पातमिति। यद्यु वै नानो भवत्युत्कर एवैने स्फ्ये विमुञ्चत्येतेनैव मन्त्रेण ॥ १९ ॥ षोडशः ॥

अथादत्ते दक्षिणेनाज्यस्थालीꣳ सस्रुवाꣳ सव्येन जुहूं होत्रे वेदं प्रदाय । प्रदक्षिणमावृत्य प्रत्यञ्चावाद्रवतः । दक्षिणेनाध्वर्युर्गार्हपत्यं परिक्रामत्युत्तरेण होता । तौ जघनेन गार्हपत्यं पश्चात्प्राञ्चावुपविशतो दक्षिण एवाध्वर्युरुत्तरो होता। अथाध्वर्युर्वेदमुपभृतं कृत्वा चतुर आज्यस्य गृह्णान आह सोमायेत्युपाꣳश्वनुब्रूहीत्युच्चैः । आश्राव्याह सोममित्युपाꣳशु यजेत्युच्चैः । वषट्कृते जुहोति । चतुर एवाज्यस्य गृह्णान आह त्वष्ट्र इत्युपाꣳश्वनुब्रूहीत्युच्चैः । आश्राव्याह त्वष्टारमित्युपाꣳशु यजेत्युच्चैः । वषट्कृते जुहोति । चतुर एवाज्यस्य गृह्णान आह देवानां पत्नीभ्य इत्युपाꣳश्वनुब्रूहीत्युच्चैः । आश्राव्याह देवानां पत्नीरित्युपाꣳशु यजेत्यु-च्चैः। वषट्कृते परिश्रिते देवानां पत्नीर्जुहोति। अथ चतुर एवाज्यस्य गृह्णान आहाग्नये गृहपतय इत्युपाꣳश्वनुब्रूहीत्युच्चैः । आश्राव्याहाग्निं गृहपति-

with the formula, "Thou art O Agni, the guardian of the life; do thou guard my life; thou art the guardian of eye; O Agni, guard my eye."[10] He then touches this (earth) with "Thou art firm." He puts the middle enclosing stick (on the Āhavanīya) with the verse, "The enclosing stick which thou didst put around thyself when thou wast beset by the Paṇis, O god Agni, that do I bring here to thee that thou mayest rejoice in it, that it be not removed from thee."[11] Then he inserts the other two with the formula, "Do you two go along the path of the sacrifice."[12] Then he drops clarified butter over them; (for that purpose) he drops remnants from the Upabhṛt into the Juhū. He puts the drops with the formula, "You are sharers in the remains of the oblations, well nourished, you gods that are on the Prastara and sit on the sacrificial grass. Accepting this supplication, do you all, seated on the sacrificial grass, enjoy yourselves, svāhā."[13] "Having turned by the right and hastening towards the west, he releases the ladles on the yoke with the formula, "I set you in the seat of Agni whose abode is secure. For good will do you two with good will, place me in good will."[14] If there is no cart, he releases them on the rubbish-heap itself upon the wooden sword with the same formula.

I.20

Having handed over the Veda to the Hotṛ, he takes up the vessel of clarified butter together with the spoon with the right hand and the Juhū with the left one. Having turned by the right they pass on to the west. The Adhvaryu goes around the Gārhapatya by the south, the Hotṛ by the north. They sit down to the rear of the Gārhapatya in the west-east direction. The Adhvaryu towards the south, the Hotṛ towards the north. The Adhvaryu, supporting the Juhū with the Veda and taking four spoonfuls of clarified butter, says to the Hotṛ, loudly "Do you recite the puronuvākyā" (in low tone) "for Soma." Having caused to announce he says loudly, "Do you recite the yajya" (in low tone) "for Soma." He makes the offering at the Vaṣaṭ-utterance. Taking four spoonfuls of clarified butter he says loudly, "Do you recite the puronuvakya" (in low tone) "for Tvaṣṭṛ." Having caused to announce he says loudly, "Do you recite the yājyā" (in low tone) "for Tvaṣṭṛ." He makes the offering at the Vaṣaṭ-utterance. Taking four spoonfuls of clarified butter, he says loudly, "Do you recite the puronuvākyā" (in low tone) "for wives of gods." Having caused to announce, he says loudly, "Do you recite the yājyā" (in low tone) "for wives of gods." At the Vaṣaṭ-utterance he makes the offering to wives of gods in the

10. TS I. 1.13.2
11. TS I. 1.13.2
12. TS I. 1.13.2
13. TS I. 1.13.2,3
14. TS I. 1.13.3

मित्युपाꣳशु यजेत्युच्चैः । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । अथाग्रेण होतारमुपातीत्य होतुर्द्विरङ्गुलावनक्ति । जिघ्रेण भक्षयित्वा । चतुर्हस्तेडाꣳ संपादयत्याज्यस्यैव । समन्वारभेते अध्वर्युश्चैव पत्नी च । उपहूतायामिडायामग्नीध आदधाति षडवत्तम् । प्राश्नीतः । मार्जयेते । अथ स्रुचि चतुर्गृहीतं गृहीत्वापसलैः पर्यावृत्यान्वाहार्यपचने प्रायश्चित्तं जुहोत्युलूखले मुसले यच्च शूर्प आशिश्लेष दृषदि कृष्णाजिने यत्कपाले । अवप्रुषो विप्रुषः संयजामि विश्वे देवा हविरिदं जुषन्ताम् । यज्ञे या विप्रुषः सन्ति बह्वीरग्नौ ताः सर्वाः स्विष्टाः सुहुता जुहोमि स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वान्वाहार्यपचन एवेध्मप्रव्रश्चनान्यभ्याधाय फलीकरणानोप्य फलीकरणहोमं जुहोत्यग्ने ऽदब्धायो ऽशीततनो पाहि माद्य दिवः पाहि प्रसित्यै पाहि दुरिष्ट्यै पाहि दुरद्मन्यै पाहि दुश्चरितादविषं नः पितुं कृणु सुषदा योनिꣳ स्वाहेति । अथैतेनैव यथेतमेत्य होत्रे वेदं प्रदाय पत्नीं विष्यतीमं विष्यामि वरुणस्य पाशं यमबध्नीत सविता सुकेतः । धातुश्च योनौ सुकृतस्य लोके स्योनं मे सह पत्या करोमीति । अथास्यै योक्त्रमञ्जलावाधायोदपात्रमानयति समायुषा सं प्रजया समग्ने वर्चसा पुनः । सं पत्नी पत्याहं गच्छे समात्मा तनुवा ममेति । अथ मुखं विमृष्टे यदप्सु ते सरस्वति गोष्वश्वेषु यन्मधु । तेन मे वाजिनीवति मुखमङ्ग्धि सरस्वतीति । अपो निनयत्यवभृथस्यैव रूपं कृत्वोत्तिष्ठतीति ब्राह्मणम् ॥ २० ॥

enclosed chamber. Taking four spoonfuls of clarified butter he says loudly, "Do you recite the puronuvākyā" (in low tone) "for Gṛhapati Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings. Having gone beyond in front of the Hotṛ, he anoints twice the (fore) finger of the Hotṛ. The latter consumes it by smelling. He puts Iḍā on the (Hotṛ's) hand in four portions of clarified butter. The Adhvaryu and the sacrificer's wife touch (the Hotṛ). After the Iḍā has been invoked, he imparts Iḍā to the Āgnīdhra in six portions. (The Hotṛ and the Āgnīdhra) consume the Iḍā. They sprinkle themselves.

Having taken up four spoonfuls in the ladle and turning by the left, he offers an expiation on the Anvāhāryapacana fire with the verse, "I unite the drops, big and small, which have stuck up in the mortar, to the pestle, to the winnowing basket, on the lower crushing stone and to the potsherd. May Viśve Devas approve of this oblation. The many drops which are in the sacrifice—I offer them all on the fire well offered and well put" svāhā.[15] Having taken up another four spoonfuls and having put the cuttings of faggot on the Anvāhāryapacana itself and having poured the chaff of grains, he offers the oblation of chaff of grains with the formula, "O Agni, with life unhurt, with not-cool body, guard me this day from the sky, guard me from bondage, guard me from error in sacrifice, guard from evil food, guard from ill deed; render our food poisonless; render our seat comfortably occupiable, svāhā."[16]

Having returned by the same route by which he had gone and having handed over the Veda to the Hotṛ, he unties the girdle round the waist of the sacrificer's wife with the verse, "I loosen this bond of Varuṇa which Savitṛ, the kindly, has bound. And with birth-place of the erector, in the place of good action, I make it pleasant for me with my husband."[17] Having put the girdle into her folded hands, he empties a pot filled with water with the verse, "O Agni, I become united with life, and offspring, and with splendour more and more with my husband as wife. May my spirit be united with my body."[18] He cleanses his face with the verse, "The honey which, O Sarasvati, thou hast in water, in the cattle and in the horses, with that honey, O Sarasvati, do thou strong, besmear my mouth."[19] He pours down the water. "Having rendered the form of Avabhṛtha he gets up." So says the Brāhmaṇa.[20]

15. TBr. III. 7.6.21
16. TS I. 1.13.1
17. TS I. 1.10.2. After *athai'tena i'va yathetam etya*, Caland has put into bracket *vede yajamānam vācayati vedo'si vittir asi'ty a'ntād anuvākyasya*, This portion is included in the Yājamana section (BaudhŚS III 20). Some copyist recorded it here in the margin for ready reference.
18. TS I. 1.10.2
19. TBr. II. 5.8.6
20. TBr. III. 3.10.4

अथैनां तथैव तिरः पवित्रमप आचामयति पयस्वतीरोषधयः पयस्वद्वीरुधां पयः। अपां पयसो यत्पयस्तेन मामिन्द्र सꣳसृजेति। अथैनां गार्हपत्ये समिध आधापयत्यग्ने व्रतपते व्रतमचारिषं तदशकं तन्मे ऽराधि स्वाहा वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते व्रतमचारिषं तदशकं तन्मे ऽराधि स्वाहेति । अथ यथाप्रपन्नं निष्क्रामयति । अथ प्राङेत्य ध्रुवामाप्याययत्याप्यायतां ध्रुवा घृतेन यज्ञंयज्ञं प्रति देवयद्भ्यः। सूर्याया ऊधो ऽदित्या उपस्थ उरुधारा पृथिवी यज्ञे अस्मिन्निति। अथाज्यस्थाल्याः स्रुवेणोपघातं प्रायश्चित्तानि जुहोत्याश्रावितमत्याश्रावितं वषट्कृतमत्यनूक्तं च यज्ञे । अतिरिक्तं कर्मणो यच्च हीनं यज्ञः पर्वाणि प्रतिरन्नेति कल्पयन्। स्वाहाकृताहुतिरेतु देवान्त्स्वाहेति । अथ यज्ञसमृद्धीर्जुहोतीष्टेभ्यः स्वाहा वषडनिष्टेभ्यः स्वाहा भेषजं दुरिष्ट्यै स्वाहा निष्कृत्यै स्वाहा दौराद्ध्यै स्वाहा दैवीभ्यस्तनूभ्यः स्वाहा ऋद्ध्यै स्वाहा समृद्ध्यै स्वाहा सर्वसमृद्ध्यै स्वाहा भूः स्वाहा भुवः स्वाहा सुवः स्वाहा भूर्भुवः सुवः स्वाहेमं मे वरुण तत्त्वा यामि त्वं नो अग्ने स त्वं नो अग्ने त्वमग्ने अयास्ययासन्मनसाहितः। अयासन्हव्यमूहिषे ऽया ने धेहि भेषजꣳ स्वाहायाश्चाग्नेऽस्यनभिशस्तीश्च सत्यमित्त्वमया असि। अयसा मनसा धृतोऽयसा हव्यमूहिषे ऽया नो धेहि भेषजꣳ स्वाहा यदस्मिन् कर्मण्यन्तरगाम मन्त्रतः कर्मतो वा । अनयाहुत्या तच्छमयामि सर्वं तृप्यन्तु देवा आवृषन्तां घृतेन स्वाहा यदस्य कर्मणो ऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत् स्विष्टकृद्विद्वान्सर्वꣳ स्विष्टꣳ सुहुतं करोतु मे । अग्नये स्विष्टकृते सुहुतहुत आहुतीनां कामानाꣳ समर्धयित्रे स्वाहा । प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव। यत्कामास्ते जुहुमस्तन्नो अस्तु वयꣳ स्याम पतयो

I.21

Then (the Adhvaryu) causes her (the sacrificer's wife) to sip water across the strainers with the verse, "The plants are full of sap; the sap of creepers is full of sap. O Indu, do thou unite me with that sap which is of the sap of water."[1] Then he makes her put a fire-stick on the Gārhapatya with the formula, "O Agni, lord of vows, I have observed the vow; I have been capable of it; it has flourished for me, svāhā. O Vāyu, lord of vows, O Āditya, lord of vows; O lord of the vows, I have observed the vow; I have been capable of it; it has flourished for me, svāhā." Then he makes her leave by the route by which she had entered.

Moving to the east, he swells the Dhruvā with the verse, "May the Dhruvā swell with ghee in this sacrifice and in each sacrifice for the purpose of the fruits, the bosom of Sūrya (in the lap of Aditi), the earth with wide streams.[2] Taking up clarified butter from the vessel of clarified butter by means of the spoon, he makes the expiation-offerings: "The sacrifice goes on compensating the limits—the announcing, overannouncing, Vaṣaṭ-utterance, over-reciting, overacting, deficient acting. May the offering made to the accompaniment of svāhā-utterance reach the gods, svāhā." He makes the offerings promoting the sacrifice: "To thou whom sacrifice has been offered, svāhā; to the divinities to whom offerings have not been made at the Vaṣaṭ-utterance, svāhā; the remedy for the ill sacrifice, svāhā; to Niṣkṛti svāhā; to Daurārdhi svāhā; to the divine bodies svāhā; to Ṛddhi, svāhā; to Samṛddhi, svāhā; to all round Samṛddhi svāhā; *bhūh svāhā; bhuvaḥ svāhā; suvaḥ svāhā, bhūr bhuvaḥ suvaḥ svāhā*. Do thou O Varuṇa, harken my invocation, do favour to me today. Seeking thy favour, I implore thee. Praying to thee with the divine song, I come to thee. The sacrificer seeks that (favour of thine) through oblations. Without getting angry, O Varuṇa, do thou know of this (divine song). Praised widely, do thou not steal away our life—Do thou O Agni, the wise, pacify the anger of god Varuṇa. The best of sacrificers, the best messenger of god, the brilliant, do thou remove all evil spirits from us—Do thou O Agni, be nearest to us, closest to help, at the dawning of the dawn, bestowing wealth on us, do thou appease Varuṇa through sacrifice for us; show thy mercy and be ready to hear our call. Thou art swift Agni. Being swift, thou art placed in the mind (as a messenger to gods); being swift, thou carriest the oblation, being swift, give us remedy. Thou art swift, O Agni, and free from censure. Really thou art swift, supported by swift, thou carriest oblation swiftly, swift do thou grant us remedy, Svāhā. With the oblation I appease what we have passed over in this rite in the form of Mantra or action. May the gods be satiated and compensate through clarified butter. What I have done in excess in this rite,

1. TS I. 5.10.2
2. TS I. 6.5.1

रयीणाः स्वाहेति । अथ बर्हिषो धातूनाः संप्रलुप्य ध्रुवायाः समनक्ति समङ्क्तां बर्हिर्हविषा घृतेन समादित्यैर्वसुभिः सं मरुद्भिः । समिन्द्रेण विश्वेभिर्देवेभिरङ्क्तामिति । अथैनदाहवनीये ऽनुप्रहरति दिव्यं नभो गच्छतु यत्स्वाहेति । अथोपोत्थाय दक्षिणेन पदा वेदिमवक्रम्य ध्रुवया समिष्टयजुर्जुहोति देवा गातुविदो गातुं वित्त्वा गातुमित मनसस्पत इमं नो देव देवेषु यज्ञः्स्वाहा वाचि स्वाहा वाते धाः स्वाहेति । उदूहति स्रुचम्। निनयति प्रणीताः । उपोत्थाय यजमानो दक्षिणेन पदा विष्णुक्रमान्क्रमते। संतिष्ठत आमावास्यं वा पौर्णमास्यं वा हविः ॥ २१ ॥ सप्तदशः ॥

॥ इति प्रथमः प्रश्नः ॥

what I have done less here, may Sviṣṭakṛt Agni, knowing it, do it well offered for me—To Sviṣṭakṛt Agni, the well offerer of oblations, the fulfiller of desires, Svāhā—O Prajāpati, none else than thee surrounded all those creations. May we obtain those objects desiring which we offer thee. May we be lords of wealth, svāhā."[3]

Having snatched a few bundles of sacrificial grass, he dips them into the Dhruvā with the verse, "May the sacrificial grass be smeared with the oblation of clarified butter together with Ādityas, Vasus, Maruts, Indra and Viśve Devas. May it go to the heaven, svāhā."[4] Having stood up, and having crossed the altar with the right leg, he makes the Samiṣṭayajus offering by means of the Dhruvā with the formula, "O gods, knowers of path, having known the path, do you follow the path. O god, lord of mind, carry on this our sacrifice unto gods, svāhā, svāhā unto the speech; place it unto wind, svāhā."[5] He lifts up the ladle, pours down the Praṇītā-water (into the altar). Having stood up, the sacrificer takes Viṣṇu-strides.[6] The offering pertaining to the new-moon or full-moon comes to an end.

CHAPTER I ENDS.

3. Mantras mostly from TBr. III. 7.11. 1-4.
4. TBr. III. 7.5.10.
5. TS. I. 1.13.3.
6. cf BaudhŚS III. 21.

अथोपव्याहरणम् । विज्ञायते क्रत्वादौ क्रतुकामं कामयीत यज्ञाङ्गादौ यज्ञाङ्गकाममिति । प्राक्कूलान्दर्भान्संस्तीर्य तेषु प्राङ्मुखो यजमान उपविश्य जपति याः पुरस्तात्प्रस्रवन्त्युपरिष्टात्सर्वतश्च याः । ताभी रश्मिपवित्राभिः श्रद्धां यज्ञमारभे ॥ देवा गातुविदो गातुं यज्ञाय विन्दत । मनसस्पतिना देवेन वाताद्यज्ञः प्रयुज्यतामिति श्रद्ध एहि सत्येन त्वा ह्वयामीति । आकूत्या वेदनं करोत्याकूत्यै त्वा कामाय त्वा समृधे त्वा पुरो दधे । अमृतत्वाय जीवसे ॥ आकूतिमस्यावसे काममस्य समृद्ध्यै । इन्द्रस्य युञ्जते धिय :॥ आकूतिं देवीं मनसः पुरो दधे यज्ञस्य माता सुहवा मे अस्तु । यदिच्छामि मनसा सकामो विदेयमेनद्धृदये निविष्टमिति । मनसा त्रिः संकल्पयते त्रिरुच्चैः । सर्वकामो ऽग्नीनाधास्य इत्यग्न्याधेये। स्वर्गकामो दर्शपूर्णमासाभ्यां यक्ष्य इति दर्शपूर्णमासयोः । स्वर्ग-कामश्चातुर्मास्यैर्यक्ष्य इति चातुर्मास्येषु। स्वर्गकामः पशुना यक्ष्य इति पशुबन्धे । स्वर्गकामः सोमेन यक्ष्य इति सोमे । स्वर्गकामो ऽग्निं चेष्य इत्यग्निचये । अहीने ऽहर्गणे वा यथाकामो यत्कामो वा यजते । तन्म ऋध्यतां तन्मे समृध्यतां तन्मे संपद्यतां काम इति । अथर्त्विजां प्रतिवचनं तत्त ऋध्यतां तत्ते समृध्यतां तत्ते संपद्यतां काम इति । ओं तथेति प्रतिवचनम् ॥ १ ॥

अथर्त्विजो देवयजनं याचते । अध्वर्यो देवयजनं मे देहीत्यध्वर्युम्। आदित्यो देवो दैवो ऽध्वर्युः स ते देवयजनं ददात्विति । ओं तथेति

CHAPTER - II

THE SETTING UP OF THE SACRED FIRES

II.1

Now the pronouncement (of the setting up of the sacred fires). It is said in the Brāhmaṇa,[1] "At the commencement of a sacrifice (the sacrificer) should pronounce his desire for the sacrifice; at the commencement of a rite the desire for the rite." Having spread darbha-blades with their tuft towards the east, the sacrificer, having sat on them with his face towards the east, murmurs the verses, "Those which flow from the front, from above, and from all sides, with those which have rays as the strainer, I commence the sacrifice, the faith—O gods, the knowers of path, do you secure the path for the sacrifice. Let the sacrifice be arranged from the wind through the god, the lord of mind,"[2] "O Śraddhā, do thou come. I invoke thee with truth." He expresses his intention with the verses," (O Indra), I place thee in front for intention, for desire, for prosperity, for immortal life. The wise employ their mind for obtaining protection and prosperity through the intention and desire for Indra. I place the goddess governing the intention before my mind. May the goddess of sacrifice (i.e. the intention) be inclined to listen to my call. Whatever desire I entertain, may that desire deep in my heart be fulfilled."[3]

He expresses the intention three times in mind, three times loudly. In the setting up of fires (he should express the intention), "Desiring all things I shall set up the fires." In the Full-moon and New-moon sacrifices, "Desiring heaven I shall perform the Full-moon and New-moon sacrifices." In the Cāturmāsya sacrifices, "Desiring heaven, I shall perform the Cāturmāsya sacrifices." In a Soma-sacrifice "Desiring heaven I shall perform a Soma-sacrifice." In the Agnicayana, "Desiring heaven, I shall pile up the fire-altar." In an Ahīna or an Ahargaṇa sacrifice (he should express that intention) for the fulfilment of which he may be performing the sacrifice. (He should further say), "May that sacrificial performance succeed, may it be accomplished, may my desire be fulfilled." The response of the priests should be, "May your sacrificial performance succeed, may it be accomplished, may your desire be fulfilled." "May it be so", is the reply.

II.2

Now he begs the sacrificial place to the priests. To the Adhvaryu, "O Adhvaryu, do you give me the sacrificial place." (He says), "God Āditya is the divine Adhvaryu,

1. The Brāhmaṇa—passage is not traced.
2. TBr. III.7.4.1
3. TBr. II.5.3.2

प्रतिवचनम् । ब्रह्मन्देवयजनं मे देहीति ब्रह्माणम् । चन्द्रमा देवो दैवो ब्रह्मा स ते देवयजनं ददात्विति । ओं तथेति प्रतिवचनम् । होतर्देवयजनं मे देहीति होतारम् । अग्निर्देवो दैवो होता स ते देवयजनं ददात्विति । ओं तथेति प्रतिवचनम् । उद्गातर्देवयजनं मे देहीत्युद्गातारम् । पर्जन्यो देवो दैव उद्गाता स ते देवयजनं ददात्विति । ओं तथेति प्रतिवचनम् । सदस्य देवयजनं मे देहीति सदस्यम् । आकाशो देवो दैवः सदस्यः स ते देवयजनं ददात्विति। ओं तथेति प्रतिवचनः । होत्रका देवयजनं मे दत्तेति होत्रकान्। आपो देव्यो दैव्या होत्राशंसिन्यस्तास्ते देवयजनं ददत्विति । ओं तथेति प्रतिवचनम् । चमसाध्वर्यवो देवयजनं मे दत्तेति चमसाध्वर्यून् । रश्मयो देवा दैवाश्चमसाध्वर्यवस्ते ते देवयजनं ददत्विति । ओं तथेति प्रतिवचनम्। अपि वा न देवयजनं याचते । आदित एव तीर्थे स्नात्वोदेत्याहतं वासः परिधाय । शुद्धो हैव शुचिः पूतो मेध्यो विपाप्मा ब्रह्मचारी सहकारिप्रत्यय आ चतुर्थात्कर्मणो ऽभिसमीक्षमाणो वेदकर्माणि प्रयोजयेत् । प्रागपवर्गाण्युदगपवर्गाणि वा प्राङ्मुखः प्रदक्षिणं यज्ञोपवीती दैवानि कर्माणि करोति । दक्षिणामुखः प्रसव्यं प्राचीनावीती पित्र्याणि । तिष्ठन्नासीनः प्रह्वो वा यथान्यायम् । छन्दोगब्राह्मणं यथा वै दक्षिणः पाणिरेवं देवयजनम् । यथा सव्यस्तथा पितृयजनम् । यथा पितृयजनं तथा श्मशानकरणम् । यथा श्मशानकरणं तथाभिचरणीयेष्विष्टिपशुसोमेषु। आदित्र एव पुरोदकं देवयजनं यस्मादन्यत्पुरस्तात्समन्तिकं देवयजनं न विन्देयुः । उत्तरतो देवयजनमात्रमतिशिनष्टि ॥ २ ॥ प्रथमः ॥

अथर्त्विजां वरणम् । विज्ञायते ब्राह्मणा ऋत्विजो योनिगोत्रश्रुतवृत्त-संपन्ना अविगुणाङ्गा अत्रिकिणिनः । न परिखातिक्रान्ता नान्तगा नान्त्यजा

may he grant you the sacrificial place." "Be it so," is the reply. To the Brahman, "O Brahman, do you give me the sacrificial place." (He says) "God Candramas is the divine Brahman; may he give you the sacrificial place." "Be it so," is the reply. To the Hotṛ, "O Hotṛ, Do you give me the sacrificial place." (He says), "God Agni is the divine Hotṛ, may he give you the sacrificial place." "Be it so," is the reply. To the Udgātṛ "O Udgātṛ, do you give me the sacrificial place." (He says) "God Parjanya is the divine Udgātṛ; may he give you the sacrificial place." "Be it so," is the reply. To the Sadasya, "O Sadasya, do you give me the sacrificial place." "God Ākāśa is the divine Sadasya; may he give you the sacrificial place." "Be it so" is the reply. To the Hotrakas, "O Hotrakas, do you give me the sacrificial place." "Goddesses waters are the divine Hotrāśaṁsins; may they give you the sacrificial place." "Be it so," is the reply. To the Camasādhvaryus, "O Camasādhvaryus, do you give me the sacrificial place." "Gods Raśmis are the divine Camasādhvaryus; may they give you the sacrificial place." "Be it so," is the reply.

Or he may not beg for the sacrificial place. At the outset, having bathed in holy water, having come up, having worn a new garment, clean, pious, purified, fit for sacrifice, sinless, remaining celibate, working in accord with his colleagues, keeping in view the rites upto the fourth rite he should direct the rites as prescribed in the Veda. Facing the east, and wearing the cord suitable to a sacrifice he performs the rites pertaining to gods as ending either towards the east or north and turning by the right. Facing the south and with his cord on the right shoulder, he performs the rites pertaining to the Pitṛs turning by the left. Standing, seated or bent as the case may be. The Sāmaveda Brāhmaṇa[1] (says), "As is the right palm, so is the sacrificial place. As is the left one, so is the place for offering to Pitṛs. As is the place for Pitṛs, so is the place of obsequies. As is the place for obsequies, so is the place for Iṣṭi, animal-sacrifice and a Soma-sacrifice to be performed for exorcistic purposes. The sacrificial place should basically be such as has water in the east and also be such in whose front another sacrificial place may not be obtained. One should leave towards the north (such piece of land) as may be sufficient for (another) sacrificial place.

II.3

Now the formal choosing of the officiating priests. It is said in the Brāhmaṇa: (Only such) brāhmaṇas (should be chosen as) priests as are endowed with (noble) parentage, Gotra, learning and character, as have no bodily deficiency, as do not

1. ṢaḍBr. II.10

नाननू-चाना: । हालेयवालेयपुत्रिकापुत्रपरक्षेत्रसहोढकानीनानुजावरद्वि-प्रवरान्परिहाप्य । आङ्गिरसो ऽध्वर्युर्वासिष्ठो ब्रह्मा वैश्वामित्रो होतायास्य उद्गाता कौषीतकः सदस्यः । अवशिष्टा भृगवो ऽङ्गिरसो वा । योनिर्वृत्तं विद्या च प्रमाणमित्येके। तांश्चेद्वृणीताव्यापन्नाङ्गानेव वृणीत । अकुनखिन-मध्वर्युमकिलासिनं ब्रह्माणमखण्डं होतारमकरालमुद्गातारमशिपिविष्टं सदस्यम् । अथ प्रतिप्रस्थाता नेष्टोन्नेतेत्यध्वर्युपुरुषाः । ब्राह्मणाच्छंस्याग्नीध्रः पोतेति ब्रह्मणः । मैत्रावरुणो ऽच्छावाको ग्रावस्तुदिति होतुः । प्रस्तोता प्रतिहर्ता सुब्रह्मण्य इत्युद्गातुः । अभिगरो ध्रुवगोपः संश्राव इति सदस्यस्य । स्वप्रधानाः । अस्वप्रधाना इत्येके । दश वैकादश वा चमसाध्वर्यवः । अन्यदक्षिणाभिः परिक्रीता भवन्तीति विज्ञायते । तस्मादग्निहोत्रस्य यज्ञक्रतोरेक ऋत्विक् । दर्शपूर्णमासयोश्चत्वार ऋत्विजो ऽध्वर्युर्ब्रह्मा होताग्नीध्र इति । चातुर्मास्येषु प्रतिप्रस्थाता पञ्चमः । पशुबन्धे मैत्रावरुणः षष्ठः । सर्वे सौम्ये ऽध्वरे । तान्कर्मणः कर्मणो वृणीत । एकैकमुपसंगृह्य चोदयेदसावहमाध्वर्यवेण त्वा गच्छामि याजयतु मां भवानिति । ब्रह्मत्वेन हौत्रेणौद्गात्रेण सादस्येनेति । न सदस्यो विद्यत इत्येके । स्वेनस्वेन कर्मणा होत्रकान् । न होत्रकानित्येके। तत्पुरुषा होत्रकाश्चमसाध्वर्यवश्च । अध्वर्युर्वा ऋत्विजां प्रथमो युज्यते तेन स्तोमो योक्तव्य इति ॥ ३ ॥

have scars on three limbs,[1] have not crossed a moat, have not crossed the border (of the country), were not born in border-region and have studied the Veda. (He should choose persons) excluding one who plies a plough, one who trades in wool, one who is the son of an appointed daughter, one who was begotten by another person, one who was in the womb of a woman at her marriage, one who was born of an unmarried daughter, one who is a posthumous child or who has two Pravaras. The Adhvaryu should be one belonging to the Aṅgirasa Gotra, the Brahman to the Vasiṣṭha gotra, the Hotṛ to the Viśvāmitra gotra, the Udgātṛ to the Ayāsya gotra, and the Sadasya to the Kauṣītaka gotra. Other priests may be belonging to the Bhṛgu or Aṅgirasa gotra. Some teachers think that family, character and learning should be the criteria. If one happens to choose such persons, he should choose only such as do not have any bodily deficiency. One should choose such person as the Adhvaryu who does not have ugly nails; Brahman who does not suffer from leprosy, Hotṛ who does not have broken teeth or torn lips, Udgātṛ who does not have protruding teeth, Sadasya who does not have a skin-disease. The Pratiprasthātṛ, Neṣṭṛ and Unnetṛ are Adhvaryu's assistants; Brāhmaṇācchaṁsin, Āgnīdhra and Potṛ are Brahman's assistants; Maitrāvaruṇa, Acchāvāka and Grāvastut are Hotṛ's assistants; Prastotṛ, Pratihartṛ and Subrahmaṇya are Udgātṛ's assistants. Abhigara, Dhruvagopa and Saṁśrāva are Sadasya's assistants. They are independent; some say they are not. There are ten or eleven Camasādhvaryus. Their services are obtained by giving other Dakṣiṇās. So is it said.

For the Agnihotra sacrifice there is only one priest. In the Full-moon and New-moon sacrifices there are four—Adhvaryu, Brahman, Hotṛ and Āgnīdhra. In the Cāturmāsyas the Pratiprasthātṛ is the fifth. In the animal-sacrifice the Maitrāvaruṇa is the sixth. All (the above-mentioned are) in a Soma-sacrifice. (The sacrificer) chooses them at each performance. Having caught hold of each one he should address him, "I, N.N., approach you for Ādhvaryava; do you cause me to sacrifice," "... for Brahman's function ....", ".... for Hotṛ's function ...." "...for Udgātṛ's function ....", ".... for Sadasya's function ....." Some say that there is no Sadasya. (He chooses) the Hotrakas for their respective functions. Some say that he should not choose the Hotrakas. The Hotrakas and Camasādhvaryus are subordinate to the respective chief priest. Of all the priests the Adhvaryu is appointed first. The Sāman-chanting (at a Soma-sacrifice) is to be introduced by him.[2]

1. On the shoulder caused by the use of bow, on the arms caused by wrestling and on the neck caused by fight with elephants.
2. Thus the Sāman-chanting in Soma-sacrifice depends upon him. The Śastra-reciting following the Ṛgveda succeeds the Sāman-chanting. So the Adhvaryu precedes all.

आदित्यो देवो दैवो ऽध्वर्युः स मे ऽध्वर्युरध्वर्यो ऽध्वर्युं त्वा वृण इत्यध्वर्युम् । आदित्यो देवो दैवो ऽध्वर्युः स ते ऽध्वर्युस्तेनानुमतः कर्मैवाहं करिष्यामीति । ओं तथेति प्रतिवचनम् । चन्द्रमा देवो दैवो ब्रह्मा स मे ब्रह्मा ब्रह्मन् ब्रह्माणं त्वा वृण इति ब्रह्माणम् । चन्द्रमा देवो दैवो ब्रह्मा स ते ब्रह्मा तेनानुमतः कर्मैवाहं करिष्यामीति । ओं तथेति प्रतिवचनम् । अग्निर्देवो दैवो होता स मे होता होतर्होतारं त्वा वृण इति होतारम्। अग्निर्देवो दैवो होता स ते होता तेनानुमतः कर्मैवाहं करिष्यामीति । ओं तथेति प्रतिवचनम् । पर्जन्यो देवो दैव उद्गाता स म उद्गातोद्गातरुद्गातारं त्वा वृण इत्युद्गातारम् । पर्जन्यो देवो दैव उद्गाता स त उद्गाता तेनानुमतः कर्मैवाहं करिष्यामीति । ओं तथेति प्रतिवचनम् । आकाशो देवो दैवो सदस्यः स मे सदस्यः सदस्य सदस्यं त्वा वृण इति सदस्यम् । आकाशो देवो दैवः सदस्यः स ते सदस्यस्तेनानुमतः कर्मैवाहं करिष्यामीति । ओं तथेति प्रतिवचनम् ।आपो देव्यो दैव्या होत्राशꣳसिन्यस्ता मे होत्राशꣳसिन्यो होत्रका होत्रकान्वो वृण इति होत्रकान् । आपो देव्यो दैव्या होत्राशꣳसिन्यस्तास्ते होत्राशꣳसिन्यस्ताभिरनुमताः कर्मैव वयं करिष्याम इति । ओं तथेति प्रतिवचनम् । रश्मयो देवा दैवाश्चमसाध्वर्यवस्ते मे चमसाध्वर्यवश्चमसाध्वर्यवश्चमसाध्वर्यून्वो वृण इति चमसाध्वर्यून् । रश्मयो देवा दैवाश्चमसाध्वर्यवस्ते ते चमसाध्वर्यवस्तैरनुमताः कर्मैव वयं करिष्याम इति । ओं तथेति प्रतिवचनम् । वृतोवृतो जपति महन्मे ऽवोचो यशो मे ऽवोचो भगो मे ऽवोचो भर्गो मे ऽवोचस्तपो मे ऽवोच स्तोमं मे ऽवोचः क्लृप्तिं मे ऽवोचो भुक्तिं मे ऽवोचो विश्वं मे ऽवोचः सर्वं मे ऽवोचः सर्वं मे कल्याणमवोचस्तन्मावतु तन्माविशतु तन्मा जिन्वतु तेन भुक्षिषीय देवो देवमेतु सोमः सोममेत्विति । ओं तथेति प्रतिवचनम् ॥ ४ ॥

II.4

(The sacrificer chooses) the Adhvaryu (with the formula) "God Āditya is the divine Adhvaryu; he is my Adhvaryu; O Adhvaryu, I choose thee as Adhvaryu." (The Adhvaryu says) "God Āditya is the divine Adhvaryu, he is your Adhvaryu; consented by him I shall function." "Be it so," is the response. The Brahman (with the formula), "God Candramas is the divine Brahman, he is my Brahman; O Brahman, I choose you as Brahman." (The Brahman says) "God Candramas is the divine Brahman, he is your Brahman; consented by him I shall function." "Be it so," is the response. The Hotṛ (with the formula), "God Agni is the divine Hotṛ; he is my Hotṛ; O Hotṛ, I choose you as the Hotṛ." (The Hotṛ says) "God Agni is the divine Hotṛ; he is your Hotṛ; consented by him I shall function." "Be it so," is the response. The Udgātṛ (with the formula) "God Parjanya is the divine Udgātṛ; he is my Udgātṛ, O Udgātṛ, I choose you as the Udgātṛ. (The Udgātṛ says), "God Parjanya is the divine Udgātṛ; he is your Udgātṛ; consented by him I shall function." "Be it so," is the response. The Sadasya (with the formula), "God Ākāśa is the divine Sadasya, he is my Sadasya, O Sadasya, I choose you as Sadasya." (The Sadasya says), "God Ākāśa is the divine Sadasya; he is your Sadasya; consented by him I shall function." "Be it so," is the response. The Hotrakas (with the formula), "Goddesses waters are the divine Hotrāśaṁsins; they are my Hotrāśaṁsins; O Hotrakas, I choose you as Hotrakas." (The Hotrakas say), "Goddesses waters are the divine Hotrāśaṁsins; they are your Hotrāśaṁsins; consented by them we shall function," "Be it so," is the response, The Camasādhvaryus (with the formula), "Gods Raśmis are the divine Camasādhvaryus; They are my Camasādhvaryus; O Camasādhvaryus, I choose you as Camasādhvaryus, (The Camasādhvaryus say), "God Raśmis are the divine Camasādhvaryus; they are your Camasādhvaryus, consented by them we shall function." "Be it so," is the response.

Each one chosen, murmurs the formula, "You have spoken great for me, you have spoken glory for me, you have spoken fortune for me, you have spoken brilliance for me, you have spoken penance for me, you have spoken praise for me, you have spoken accomplishment for me, you have spoken enjoyment for me, you have spoken all for me, you have spoken everything for me, you have spoken everything auspicious for me. May it help me, may it enter into me, may it impel me; may I desire to enjoy it; may god go to god, may Soma go to Soma."[1] "Be it so," is the response."

1. TāṇḍBr. I.1.1

सिꣳहे मे मन्युर्व्याघ्रे मे ऽन्तरामयः । वृके मे क्षुत् । अश्वे मे घसिः। धन्वनि मे पिपासा । राजगृहे मे ऽशनाया । अश्मनि मे तन्द्रिः । गर्दभे मे ऽर्शः । शल्यके मे ह्रीः । अश्वत्थे मे वेपथुः । कूर्मे मेऽङ्ग-रोगः । बस्ते मे ऽपसर्या । अप्रिये मे मृत्युः । भ्रातृव्ये मे पाप्मा । सपत्ने मे निर्ऋतिः । दुष्कीर्तौ मे व्यृद्धिः । परस्वति मे ऽसमृद्धिः । खड्गे म आर्तिः । गवये म आन्ध्यम् । गौरे मे बाधिर्यम् । ऋक्षे मे शोकः । गोधायां मे खेदः । जरायां मे ऽहिमः । कृष्णशकुनौ मे भीरुता । कशे मे पापो गन्धः । उलूके मे श्वभ्यशः । क्रोके म ईर्ष्या । मर्कटे मे दुर्ऋद्धिः । कुलले मे ऽमꣳस्या । उलले मे प्रध्या । उष्ट्रे मे तृष्णा। ऋश्ये मे श्रमः । अव्यां म आव्यम् । कोशे मे गन्धः । कुमार्यां मे ऽलङ्कारः । सूकरे मे क्लदथुः । पृदाकुनि मे स्वप्नः । अजगरे मे दुःस्वप्नः । विद्युति मे स्मयशः । लोभायां मे क्लेदः । शलभे मे पाप्मालक्ष्मी । स्त्रीषु मे ऽनृतम्। अजासु मे कर्कशः। व्रात्ये म ईत्या । शूद्रे मे स्तेयम् । वैश्ये मे कार्मकृत्यम्। राजन्यबन्धुनि मे ऽज्ञानम् । नैषादे मे ब्रह्महत्या । कुलिङ्गे मे क्षवथुः । उलले मे विलासः । उद्रिणि मे वमतिः। किंपुरुषे मे रोदः । द्वीपिनि मे निष्टपत्। हस्तिनि मे किलासः । शुनि मे दुरिप्रस्ना। वन्येषु मे म्लेच्छ ।

II.5

[1]" (May) my temper (be laid down) in the lion; my inner disease in the tiger; my hunger in the wolf; my voracity in the horse; my thirst in the desert; my desire for eating in the royal house; my lessitude in rock; my hemorrhoids in the ass; my bashfulness in the porcupine; my shivering in the *Ficus religiosa;* my disease of limbs in the tortoise; my escaping in the goat;[2] my death in (an object) not liked (by me), "my evil in the cousin; my calamity in the enemy; my scarcity in ill fame; my wretchedness in the wild buffalo; my distress in rhinoceros; my blindness in the gayal; my deafness in the Baus gaurus; my affliction in the bear, my sweat in the iguana; my heat[3] in the female animal characterised by heat;[4] my cowardliness in the crow; my bad smell in the bad smelling rodent animal; my ill fame in the owl; my intolerance in the treacherous; my misfortune in the monkey; my forgetfulness[5] in the cuckoo; my memory in the goose; my thirst in the camel, my fatigue in the white-footed antelope; my hairness in the ewe; my odour in the storing vessel; my decoration in a virgin; my shouting in the hog; my lying down in a snake; my execessive lying down in Boa constrictor; my vanity in lightning; my moisture in *lobhā*; [6] my wretchedness in śarabha deer; my untruth in women; my roughness in she-goats; my wantonness in Vrātya, my stealing in Śūdra; my artisanship[7] in Vaiśya; my ignorance in pseudo-rājanya; my killing of brāhmaṇa (i.e. a great sin) in the Niṣāda; my sneezing in the forktailed shrike; my consumption in the wild animal;[8] my vomiting in a store of water; my weeping in the Kimpuruṣa, my excessive heat in wild elephant; my leprosy in elephant; my frequent urination in a dog; my crude

1. For the text, translation and critical notes on BaudhŚS II.5 (Siṁhānuvāka) cf C.G. Kashikar, "Pāpmano vinidhayaḥ", *Journal of the University of Poona, Humanities Section* 33, 1970 pp. 45-60, Pāpmano vinidhayaḥ" *Indian Antiquary* (Third Series) volume III. No.1-4 PP. 30-40 Humanities.
2. The manuscript of a commentary on Siṁhānuvāka (Baudh S'S II.5) deposited in the library of Asiatic Society, Calcutta has rendered *basta* as *śaśa* (rabbit).
3. Caland's text reads *me himah.* The commentary *subodhinī* reads *me 'himaḥ.*
4. The commentary *subodhinī* on Siṁhānuvāka renders *jarāyām* as *uṣṇapriye prāṇiviśeṣe.*
5. Caland's text reads *me maṁsyā.* The commentators read *me 'maṁsyā.*
6. The commentators have rendered this word as *apradātṛtā* (miserliness). Perhaps it indicates some animal.
7. Caland's text reads *me' kārmakṛtyam.* Read *me kārma.* following the commentators.
8. Thus the commentators. Caland reads *vilāsa.* The word *ulala* meaning "goose" has occurred earlier. Caland in his edition has recorded two variants: *ulula* and *kulala:* Any way it would be reasonable to read here a word different from *ulala* and consequently with a different meaning.

विदेहेषु मे शीपदः । महावर्षेषु मे ग्लौः । मूजवत्सु मे तप्मा । दुन्दुभौ मे कासिका । इक्ष्वाकुषु मे पित्तम् । कलिङ्गेषु मे ऽमेध्यम् । अश्वतर्यां मे ऽप्रजस्ता । पुंश्चल्यां मे दुश्चरितम् । आखुनि मे दन्तरोगः। मक्षिकायां मे श्वल्कशः । शुके मे हरिमा । मयूरे मे जल्प्या । वृषे मे जरा । चाषे मे पापवादः । अप्सु मे भ्रमः । ब्रह्मोज्झे मे किल्बिषम् । अपेहि पाप्मन्पुनरपनाशितो भवा नः पाप्मन्सुकृतस्य लोके पाप्मन्धेह्यविहृतो यो नः पाप्मन्न जहाति तमु त्वा जहिमो वयमन्यत्रास्मन्निविशतांः सहस्राक्षो अमर्त्यो यो नो द्वेष्टि स रिष्यतु यमु द्विष्मस्तमु जहीति । अथाञ्जलिनाप उपहन्ति सुमित्रा न आप ओषधयः सन्त्विति । तां दिशमेता अप उत्सिञ्चति यस्यामस्य दिशि द्वेष्यो भवति दुर्मित्रास्तस्मै भूयासुर्यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्य यथेतं प्रविशन्ति ॥ ५ ॥ द्वितीयः ॥

अथेदमग्न्याधेयम् । तस्य कः कर्मण उपक्रमो भवतीति । उक्तान्यृतुनक्षत्राण्युक्तमात्मनः पुरश्चरणम् । कथमत्रानुपूर्व्यं भवति । स्नानपवनमन्त्राचमनमन्त्रप्रोक्षणपुण्याहवाचनानि श्रद्धामाहूयाकूत्या वेदनं कृत्वोपव्याहृत्यर्त्विजो वृत्वार्हयित्वा देवयजनं याचित्वा देवयजनमादाय स्फ्यमादायान्तरेण वेद्युत्करावुद्देशेन प्रपद्य जघनेन गार्हपत्यं तिष्ठन्प्राचीनंः स्फ्येन गार्हपत्यस्यायतनमुद्धन्त्युद्धन्यमानमस्या अमेध्यमप पाप्मानं यजमानस्य हन्तु । शिवा नः सन्तु प्रदिशश्चतस्रः शं नो माता पृथिवी तोकसातेति । अथैनदद्भिरवोक्षति शं नो देवीरभिष्टय आपो भवन्तु पीतये। शं योरभिस्रवन्तु न इति। एवमेवान्वाहार्यपचनस्यायतनमुद्धन्ति ।

talk in forest-dwellers;[9] my elephantisis in the Videhas; my wenlike excrescence in regions with heavy rain-fall; my inflammation in the regions around the Mūjavat mountain; my cough in the drum; my bile in the Ikṣvāku region; my impurity in the Kaliṅga; my childlessness in the she-mule; my ill behaviour in the prostitute; my teeth-decay in the rat; my phlegm in the fly; my yellowness in the parrot; my talkativeness in the peacock; my old age in a bull; my harsh talk in the blue jay; my whirling[10] in the water; my evil in one who has abandoned the Veda; O evil, do thou go away, do thou be destroyed again. O evil, allayed, do thou lead us to the region of the pious. O evil, we abandon thee who thyself dost not leave us. Thousand-eyed and immortal; do thou live with others than us. May he who hates us be ruined. Do thou kill him whom we hate."

He takes up water in folded palms with the formula, "May the water and plants be our good friends." He throws up that water towards that direction towards which the person hated by him lives with the formula, "May the waters be hostile to him who hates us and whom we hate." Touching water, they enter (the residence) by the same route by which they had gone.

II.6

Now the setting up of the sacred fires. What should be the procedure of the rite? The seasons and constellations have been mentioned. One's own sanctification has been spoken. What should be the order? One should go through bath, purification, sipping water with the utterance of mantras, sprinkling (oneself) with mantras and pronouncing the day to be auspicious. Having invoked Śraddhā, having expressed the intention, having pronounced (the performances), having chosen the priests and having honoured them, having begged for the sacrificial place, having received the sacrificial place, having taken up the wooden sword, having entered through the spot between the Vedi and the rubbish heap, standing to the rear of the Gārhapatya, (the sacrificer) digs up the place for the Gārhapatya towards the east with the verse, "May the impure substance being dug out of this earth remove the evil of the sacrificer. May the four principal quarters be auspicious to us. May the mother earth be winner of offspring for us."[1] He sprinkles it with nether-turned palm with the verse, "May the divine waters be for our aid; may they

9. Caland's text reads *duripram, snāvanyeṣu*. But read following the commentaries *duriprasnā, vanyeṣñ*.
10. Caland's text has *śramo*. But read *bhramo* following the commentators.

1. TBr I.2.1.1

एवमेवाहवनीयस्य । एवमितरयोर्यदि करिष्यन्भवति । अथान्तरेण वेद्युत्करावुद्देशेनोदङ्ङुपनिष्क्रम्य तां दिशं यन्ति यत्रास्य संभारा उपक्लृप्ता भवन्ति । अपि वोत्तरेण शालायाः सर्वे संभारा उपक्लृप्ता भवन्ति । अपि वान्तर्वेदि प्राचीनं तान्मन्त्रानुपूर्व्यमेकैकꣳ संभारमेकैकेन यजुषा संभरति। वैश्वानरस्य रूपं पृथिव्यां परिस्स्रसा । स्योनमाविशतु न इति सिकताः संभृत्य निदधाति । एवमेवोत्तरमुत्तरꣳ संभारमुत्तरेणोत्तरेण यजुषा संभृत्य संभृत्यैव निदधाति । ऊषाश्च सिकताश्चाखूत्करं च वल्मीकवपां च सूदं च वराहविहतं च पुष्करपर्णं च शर्कराश्चेत्यष्टौ पार्थिवाः। अथोत्तरेण यजुषा षड्ढिरण्यशल्कानाहरति । अथ वानस्पत्याभिर्वानस्पत्याः । शाखा आर्द्राः सपलाशाः सप्रारोहाः प्रादेशमात्रीरप्रतिशुष्काग्रा आहरति । अपि वा यथालाभम् । पर्णं द्वाभ्याम् । चित्रियस्याश्वत्थस्य तिस्रः समिध आर्द्राः सपलाशाः सप्रारोहाः प्रादेशमात्रीरप्रतिशुष्काग्रा आहरति चित्रिया-दश्वत्थात्संभृता बृहत्यः शरीरमभिसꣳस्कृता स्थ । प्रजापतिना यज्ञमुखेन संमितास्तिस्रस्त्रिवृद्भिर्मिथुनाः प्रजात्या इति । अथ मुञ्जकुलायमाहरति या तो अग्र ओजस्विनी तनूरोषधीषु प्रविष्टा । तां त इह संभरामीति । अथास्मा अरणी आहरत्याश्वत्थीꣳ शमीगर्भामप्यशमीगर्भां वा चतुरङ्गुलमुत्सेधां द्वादशाङ्गुलं विस्तीर्णाꣳ षोडशाङ्गुलमायतामपि वा प्रादेशमात्रीꣳ सर्वतः समां चतुरङ्गुलमेवोत्सेधाम् । तस्या उत्तानाया अनुलोममधस्तात्प्रतीचीनप्रवणं प्रजननं कुर्वन्ति । तावतीमेवोत्तरारणिम्। अथैने आहरत्यश्वत्थाद्धव्यवाहाद्धि जातामग्रेस्तनूं यज्ञियाꣳ संभरामि । शान्तयोनिꣳ शमीगर्भमग्नये प्रजनयितवे ॥ यो अश्वत्थः शमीगर्भ आरुरोह त्वे सचा । तं ते हरामि ब्रह्मणा यज्ञियैः केतुभिः सहेति । अथैतान्सु-संभृतान्संभारान्पुनरेव संभरति यं त्वा समभरं जातवेदो यथा शरीरं भूतेषु

be for our drinking. May they flow prosperity towards us."[2] Similarly, he digs out the place of Anvāhāryapacana, similarly of Āhavanīya. Similarly of the other two[3] if he is going to set them.

After having gone out towards the north by the way between the altar and the rubbish-heap, he (and others) go towards that direction where the materials are arranged for him. Or all the materials are arranged towards the north of the hall. Or he collects them within the altar with the respective mantras one by one in the order indicated by the mantras, ending towards the east. Having collected the sand with the verse, "The manifestation of Vaiśvānara, the rubbish may enter upon us on this earth with pleasure," he deposits it. Similarly, having collected each succeeding substance with each succeeding mantra, he deposits it. Saline earth, sand, earth carved out by a rat, earth from an ant-hill, earth from dried pond, earth dug out by a hog, lotus-leaf and gravel—these are eight earthly substances. With the succeeding mantra he brings six particles of gold. The substances of vegetable kingdom (should be procured) with the mantras pertaining to herbs. He brings twigs which are wet, with leaves, with sprouts, as long as a span and with their tips not dried up. Or he may procure as many as become available. A twig of *Butea frondosa* with two (mantras). He brings three fire-sticks of a conspicuous tree of *Ficus religiosa*, wet, with leaves, with sprouts, as long as a span and with undried tips with the verse, "You are collected from a conspicuous Aśvattha tree, great ones and with your body consecrated equal to Prajāpati, the mouth of sacrifice, three and coupled with three-fold (fire) for proceation."[4] He procures a web of Muñja grass with the formula, "O Agni, I procure here thy lustrous body which has entered into plants."

Then he procures for him (the sacrificer) two kindling woods—(the lower one) of *Ficus religiosa* grown or not grown upon a Śamī-tree, four aṅgulas high, twelve aṅgulas broad and sixteen aṅgulas long, or a square of span and four aṅgulas high. On the upper side, in regular order in lower part a generating place with a slope towards the west is carved out. An upper kindling wood of the same size. He brings them with the verses, "I collect the sacrificial body of Agni born of the oblation carrying Aśvattha tree for generating fire having peaceful womb and born of Śamī. The Aśvattha grown on Śamī which has grown together with thee (O kindling wood) I carry it for thee with a prayer together with the sacrificial signs."[5] He again puts right the substances well procured with the verse, "Do thou, whom

2. TBr I. 2.1.1
3. The Sabhya and Āvasathya fires.
4. TBr.I.2.1.7
5. TBr.I.2.1.8

न्यक्तम् । स संभृतः सीद शिवः प्रजाभ्य उरुं नो लोकमनुनेषि विद्वानिति ॥ ६ ॥

अथ वै भवतीन्द्रो वृत्रꣳ हत्वासुरान्पराभाव्य सो ऽमावास्यां प्रत्यगच्छत्। ते पितरः पूर्वेद्युरागच्छन् । पितृन्यज्ञो ऽगच्छत् । तं देवाः पुनरयाचन्त । तमेभ्यो न पुनरददुस्ते ऽब्रुवन्वरं वृणामहा अथ वः पुनर्दास्यामो ऽस्मभ्यमेव पूर्वेद्युः क्रियाता इति । तमेभ्यः पुनरददुः । तस्मात्पितृभ्यः पूर्वेद्युः क्रियते। यत्पितृभ्यः पूर्वेद्युः करोति पितृभ्य एव तद्यज्ञं निष्क्रीय यजमानः प्रतनुत इति ब्राह्मणम् । अथ यदि गां न लभते मेषमजं वा लभते। अपि वा घृतमोदनं पक्त्वा तस्योपरिष्टात्प्रभूतमाज्यं पयो वानीय तस्मादेतत्सर्वं करोति यद्गवा कार्यम् । विज्ञायते च धेन्वै वा एतद्रेतो यदाज्यं पयो वानडुहस्तण्डुला इति । गौरेवाङ्गसामान्यात् । संप्रच्छन्ना अम्बरीषं वोत्तपनीयं वाभिप्रव्रजन्ति । अपि वौपासनमेवाभिप्रव्रजन्ति। अर्धमौपासनं कुर्वन्ति सर्वं वा । ब्राह्मौदनिकमौपासनं कुर्वन्ति । सो ऽत्र वैव हि हूयत इति । समानं कर्मा संभारनिवपनात् । अथ तृतीयꣳ संभाराणां त्रेधा विभज्य सभ्यावसथ्ययोः । आहवनीये वा सभ्यावसथ्ययोः संकल्पः । समानं कर्मा समिदाधानात् । पञ्चपञ्च नानावृक्षीयाः समिधो ऽभ्यज्यादधाति। कथमत्रानुपूर्व्यं भवति । अश्वत्थश्चोदुम्बरश्च पर्णश्च शमी च विकङ्कतश्चेत्येतदत्रानुपूर्व्यं भवति । कथमु खल्वैन्द्राग्नादित्ययोरन्त इति । ऐन्द्राग्नादित्ययोरन्त उदश्वपदिकꣳ सृजेत्ततोऽन्यं दशहोत्रर्थमुद्धरेदिति। तन्त्रसमास एवैतदुपपद्यते नान्यत्र प्रणीतस्याग्नेर्लौकिकत्वात् । यस्मिन्होत्रा हुतꣳ स्यात्सो ऽग्निः । कर्मान्तं तस्य धारणमिति । अपवृत्ते कर्मणि लौकिकः संपद्यते । प्रसिद्धानि तनूहवीꣳषि । प्रसिद्धा अग्न्याधेयदक्षिणा

I have collected, who wast concealed among the beings, collected be seated, being auspicious to the offspring. Do thou, knowing, lead us to the wide region."[6]

II.7

Now indeed (the Brāhmaṇa) goes, "Indra, having killed Vṛtra and having defeated the Asuras, returned on the new-moon day. The Pitṛs had come on the preceding day. The sacrifice (naturally) went to the Pitṛs. The gods asked for it back. They (the Pitṛs) did not give it back. They said, "We ask for a boon; then we shall give it back to you. An offering should be given to us on the preceding day. Therefore,(a rite)is performed for the Pitṛs on the preceding day. In that one makes an offering to Pitṛs on the preceding day, having bought away the sacrifice from the Pitṛs the sacrificer proceeds." So says the Brāhmaṇa.[7] If (the sacrificer) does not get a cow, he procures a sheep or a goat. Or having cooked rice (won) in dice and having poured over it ample ghee or milk, he does with it what is to be done with a cow. It is said, "Ghee or milk is indeed the seed of a cow; rice-grains of a bullock." (They are) indeed the cow because of the similarity of part. Being under a canopy (the sacrificer and his family-members) proceed towards the fire produced either in an oven or produced as the result of heat of potsherds on the grass spread over them. Half of the Aupāsana fire or the entire Aupāsana fire is retained.[8] (Alternatively) the Aupāsana fire is used as the Brāhmaudanika fire. (Because) offerings are made on it (the Brāhmaudanika): The rite up to the pouring down of the substances (into the fire-places) is similar. Having divided in three parts the one third portion of substances (he pours two parts) into the places for Sabhya and Āvasathya. Or he may imagine the Sabhya and Āvasathya in the Āhavanīya. The rites upto the putting of fire-sticks are similar. (The Adhvaryu) puts (on the fires) five fire-sticks each, of different trees, having first dipped them into ghee. What is the order here? Aśvattha (*Ficus religiosa*), Udumbara (*Ficus glomerata*), Parṇa (*Butea frondosa*), Śamī (*Prosopis spicigera*) Vikaṅkata (*Flacourtia sapida*)—this is the order here.

What is to be done at the end of (the Iṣṭi offered) to Indra-Agni and Āditya?[9] At the end of the offerings to Indra-Agni and Āditya the Adhvaryu should abandon the fire deposited on the foot-print of the horse. He should carry forth another fire (from the Gārhapatya) for the offering to be made with the Daśahotṛ formula. This (discarding of the deposited fire) is proper only in the case of combination of the

6. TBr.I.2.1.9
7. TBr.I.3.10.1
8. While setting the Gārhapatya fire.
9. cf BaudhŚS II.19

ददाति । ताश्चेन्नाधिगच्छेद्वासाꣳस्येतावन्ति मन्थान्वौदनान्वैतावतो दद्यात् । तेनो हैवैतं काममवाप्नोतीति । अप्येकां गां दक्षिणां दद्यादिति पैङ्गलायनि-ब्राह्मणं भवति । न त्वेवानाहिताग्निः स्यात् । विज्ञायते च देवानां वा एषो ऽन्यतमो य आहिताग्निरिति । अथ यदस्याग्निमुद्धरति सहस्रं तेन कामदुघो ऽवरुन्द्धे । अथ यदग्निहोत्रं जुहोति सहस्रं तेनेति । अपरिमितमेवेदमुक्तं भवति ॥ ७ ॥ तृतीयः ॥

अथाग्न्याधेयस्योपवसथ इत्युपकल्पयते गां माꣳसलामहतं वासश्चतुर उदकुम्भाꣳस्त्रीनौदुम्बराञ्छूलानौदुम्बरीं दर्वीमेकां वपाश्रपणीम-विशाखामौदुम्बरीमेव सर्वानिवान्यान्स्थालीपाकात्पैतृयज्ञिकान्संभारा-नेरकोपबर्हणे आञ्जनाभ्यञ्जने आज्यं तृणमुष्टिꣳ स्फ्यꣳ सूत्रमिति । दक्षिणत एतत्परिश्रितं भवति । तस्यैतस्मिन्परिश्रिते प्राङावृत्तस्य केशान्तं करोति तूष्णीम्। त्रीणि दर्भपुञ्जीलान्युपनियत्य वपति वपे प्रवपे देवेन सवित्रा प्रसूतो ब्रह्मणा सꣳशितो ऽहं यानि म इत ऊर्ध्वं लोमानि तानि मे स्वस्तये सन्त्विति । अथैनमुप्तकेशश्मश्रुं निकृत्तनखमुदकुम्भेनाभ्यवनयन्वाचयतीमा म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे । शुद्धाः प्रयुञ्जीमहि क्रतूनिति। स्नातः प्राङुत्सृप्याहतं वासः परिधायालङ्कृत्याङ्क्ते । अथैनमेकविꣳशत्या दर्भपुञ्जीलैस्त्रेधा विभक्तैः सप्तभिःसप्तभिस्तूष्णीं पवयित्वोदपात्रमादायेमां दिशं नीत्वा चतुष्पथ एतस्मिन्नेवोदपात्रे ऽवेक्षमाणं पाप्मनो विनिधीन्वाचयति सिꣳहे मे मन्युर्व्याघ्रे मे ऽन्तरामय इति । आन्तमेतमनुवाकं निगद्य निनीयापः परास्य पात्रमनवेक्षमाणा आयन्ति । हस्तपादान्प्रक्षाल्यैतेनैव यथेतमेत्य पवमानः सुवर्जन इत्येतमनुवाकं यजमानं वाचयन्नद्भिर्मार्जयति।

procedure, not otherwise; because the fire which is carried forth becomes secular. (Formal) fire is that in which offering is made with Daśahotṛ formula. Its maintenance should continue till the end of the rite concerned. As soon as the rite is over, the Fire becomes secular. The Tanu-offerings are prescribed. (The sacrificer) gives away the prescribed Dakṣiṇās. If he cannot procure them, he should give as many pieces of cloth or as many meals or pots of cooked rice. Thereby he obtains the desired object. He should give away at least one cow, so says the Paiṅgalāyani Brāhmaṇa.[10] (In any case) one should not remain without setting the fires. It is said, "One who has set up sacred fires is one among the gods. In that one carries forth fire for him (the Āhitāgni) thereby he obtains a thousand desire-yielding (cows). In that one offers his Agnihotra, a thousand. Thereby more than that is meant.

II.8

On the day preceding the day on which fires are to be set up, the sacrificer procures a fat cow, a new garment, four pitchers of water, three spikes of Udumbara wood, a ladle of Udumbara, a fork of Udumbara without an offshoot for roasting the omentum, all implements pertaining to the Pitṛyajña other than those for Sthālīpāka—mattress of *erakā* and pillow, collyrium and ointment, clarified butter, a bundle of grass, wooden sword and thread. To the southern side there is an enclosure. In this enclosure he shaves the sacrificer turned towards the east, the hair on the head being shaved at the end without reciting any formula. Having closely held three bunches of darbha-grass (near the head), he shaves his head with the formula, "I shave, I shave closely impelled by god Savitṛ, sharpened by brahman." (The sacrificer says), "May my hair which would grow hereafter be for my welfare." While pouring water upon him with a pitcher, he makes the sacrificer who is shaven and whose nails have been pared, recite the verse, "May these waters be auspicious to me; may they wash away my misdeed. Pure, let us proceed with the sacrifice." Bathed, having moved to the east, and having worn a new garment and having adorned himself, he applies ghee to his body. Having purified him with twentyone clusters of darbha-grass divided into three parts (i.e.) with seven each without reciting any formula, having taken a pot full of water and having led him to this (south-west) direction, (the Adhvaryu) makes him, gazing into that pot full of water, recite the formulas "transferrings of evil", "My temper in the lion, my inner disease in the tiger" etc.[11] Having recited this Anuvāka to the end, having poured down the water and having thrown away the pot, they return without gazing back. Having washed hands and feet, having returned by the same route, making the

10. Not traceable
11. cf. BaudhŚS II, 5

आमात्यादिध्ममादीप्यान्वाहार्यपचनवेलायाᳲ सादयित्वा शोधयित्वा बर्हिषा परिस्तीर्याज्यं विलाप्योत्पूयोत्तरत एतानुपसादयति चतुर उदकुम्भाᳲस्त्रीनौदुम्बराञ्छूलानौदुम्बरीं दर्वीमेकां वपाश्रपणीमविशाखामौदुम्बरीमेव दक्षिणतः सर्वनिवान्यान्स्थालीपाकात्पैतृयज्ञिकान्संभारानेरकोपबर्हणे आञ्जनाभ्यञ्जने आज्यं तृणमुष्टिᳲ स्फ्यᳲ सूत्रमिति। दक्षिणतो ऽधिदेवनं करोति। तदेकान्नपञ्चाशतो ऽक्षान्निवपति। अथ स्फ्यमादाय सकृदेव दक्षिणोद्धन्त्यपहता असुरा रक्षाᳲसि पिशाचा ये क्षयन्ति पृथिवीमनु। अन्यत्रेतो गच्छन्तु यत्रैषां गतं मन इति। अथैनदद्भिरवोक्षत्युदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः। असुं य ईयुरवृका ऋतज्ञास्ते नो ऽवन्तु पितरो हवेष्विति॥ ८॥

अथोल्मुकमादत्ते य आददानाः स्वधया नवानि पित्र्याणि रूपाण्यसुराश्चरन्ति। परापुरो निपुरो ये भरन्त्यग्निष्टानस्मात्प्रणुनोत्तु यज्ञादिति। तेनोद्धतमभितपत्यग्निः पावकः सुदिनानि कृण्वन्नितो ऽसुरान्नुदतादूरमोकसः। पितृणां ये वर्णं कृत्वेह भागमिच्छन्त इति। तदत्रैव व्यन्तं करोति। तस्मिन्नुल्मुक आज्यस्तोकं प्रश्चोतयति। तद्दक्षिणाग्रं बर्हिं स्तृणाति सकृदाच्छिन्नं बर्हिरूर्णामृदु स्योनं पितृभ्यस्त्वा भराम्यहम्। अस्मिन्त्सीदन्तु मे पितरः सोम्याः पितामहाः प्रपितामहाश्चानुगैः सहेति। अथ पितृनावाहयत्युदीराणा इह सन्तु नः सोम्याः पितरः पितामहाः प्रपितामहाश्चानुगैः सह। असुंगमाः सत्ययुजो ऽवृकास आ नो हवं पितरो ऽद्यागमन्तु॥ एह गच्छन्तु पितरो हविषे अत्तवे। अस्मिन्यज्ञे बर्हिष्यानिषद्य

sacrificer recite the Anuvaka,[12] "(The Soma) who is being passed through the purifier, who is born in the heaven," he sprinkles him with water.

Having kindled a faggot with the fire belonging to a neighbour, having deposited it on the spot fixed for the Anvāhāryapacana, having added fuel to it, having strewn the spot with darbha-blades, having melted clarified butter and having purified it, (the sacrificer) places towards the north these materials—four pitchers filled with water, three spikes of Udumbara, a ladle made of Udumbara, one-pronged omentum-baker of Udumbara wood without an offshoot and towards the south all implements pertaining to the Pitṛyajña other than the rice-cooking vessel—mattress of *erakā* and pillow, ointment and collyrium, clarified butter, bundle of darbha-blades, wooden sword and thread. Towards the south he prepares a gambling place. There he pours fortynine dice. Having taken up the wooden sword he digs towards the south with the verse, "Vanished are Asuras, Rakṣases, Piśācas who reside on the earth. Let them go elsewhere where their mind has gone." He sprinkles it with water with the palm turned downwards with the verse, "May the Pitṛs who are the lower ones, the upper ones and the middle ones who are fond of Soma, who led their lives righteously, the knowers of right path, come up. May those Pitṛs help us in our calls."

II.9

He takes up a firebrand with the formula, "The Asuras who, adopting new paternal forms through svadhā, wander, who support the Parāpurs and Nipurs, may Agni drive away them all from this sacrifice."[1] He heats the dug out spot with it with the verse, "May the purifying Agni, making days auspicious, drive away from this place, Asuras who adopting the form of Pitṛs, desire a share here." He puts that (firebrand) separately. He drops a drop of clarified butter on that firebrand. He spreads sacrificial grass with its tips towards the south with the verses, "Barhis is such as has been rooted out at one attempt, soft as wool and pleasant. I procure thee (O Barhis) for the Pitṛs—May my Pitrs, worthy of Soma, father, grandfather and great grandfather together with their successors, sit down upon it."[2] Then he invokes the Pitṛs with the verse, "May the Pitṛs, worthy of Soma, father, grandfather and great grandfather come up here with their successors, giving life, attached to truth, righteous, come today in response to our call. May the Pitṛs come here in order to partake of the oblation, sitting on the Barhis in this sacrifice. Let the heroic son not

12. TBr.I.4.8

1. cf. BaudhŚS II.6
2. TBr III.7.4.10

मा वीरः प्र मा युनगिति । अथैभ्य एरकोपबर्हणे निवेदयत आसनꣳ शयनं चेमे तयोः सोम्यास आगताः । प्रिया जनाय नो भूत्वा शिवा भवत शंकरा इति। अथैभ्यः पानान्याहरति मधुपानं क्षीरपानꣳ सक्तुपानं यद्वा भवति । अन्यद्ब्राह्मणेभ्यो ददाति । अन्यदुपनिनयत्येतद्वः पितरः पितामहाः प्रपितामहाः पानमिति । अत्रैकेनोदकुम्भेन मार्जयति तूष्णीम् । तदक्षान्पर्युपविशन्ति चत्वारः पितापुत्राः । पिता पुरस्ताज्ज्येष्ठो दक्षिणतो ऽनुजः पश्चात्कनिष्ठ उत्तरतः । द्वादशाक्षान्पिता प्रच्छिनत्ति । तद्विजयते । द्वादश ज्येष्ठः । तद्विजयते । द्वादशानुजः। तद्विजयते । अथ ये ऽतिशिष्यन्ते तान्कनीयाꣳसमुपसमूहन्ति । अथ यदि द्वौ भवतो द्विरायामः पिता । अथ यद्येको जाया तृतीया । अथ यदि नैव भवन्त्युभौ द्विरायामौ जायापती । एष एव त्रिषु न्यायः । एष एव द्वयोः । कृतं कृतमित्येव व्यपगच्छन्ति । द्यूता गौरित्युक्त्वोत्तिष्ठन्ति । अथैभ्यो बर्हिरादाय गामुपाकरोति पितृभ्यस्त्वा पितामहेभ्यस्त्वा प्रपितामहेभ्यस्त्वा जुष्टामुपाकरोमीति । तूष्णीमित्येके । अथैनामद्भिः प्रोक्षति पितृभ्यस्त्वा पितामहेभ्यस्त्वा प्रपितामहेभ्यस्त्वा जुष्टां प्रोक्षामीति । तूष्णीमित्येके । तामत्रैव प्रतीचीनशिरसीं दक्षिणापदीꣳ संज्ञपयन्ति । तस्यै संज्ञप्ताया अद्भिरभिषेकं प्राणानाप्याययति तूष्णीम् । तूष्णीं वपामुत्खिद्य हृदयमुद्धरति प्रज्ञातानि चावदानानि प्रज्ञातौ च मतस्नू तान्येतेष्वेव शूलेषूपनिक्ष्यैतस्मिन्नेवाग्नौ श्रपयन्ति । शृतायां वपायां पञ्च स्रुवाहुतीर्जुहोति ॥ ९ ॥

याः प्राचीः संभवन्त्याप उत्तरतश्च याः । अद्भिर्विश्वस्य भुवनस्य धर्त्रीभिरन्तरन्यं पितुर्दधे स्वधा नमः स्वाहा ॥ अन्तर्दधे पर्वतैरन्तर्मह्या पृथिव्या। दिवा दिग्भिरनन्ताभिरूतिभिरन्तरन्यं पितामहाद्दधे स्वधा नमः स्वाहा ॥ अन्तर्दध ऋतुभिः सर्वैरहोरात्रैः सुसन्धिकैः । अर्धमासैश्च मासैश्चान्तरन्यं प्रपितामहाद्दधे स्वधा नमः स्वाहा ॥ यन्मे माता प्रलुलोभ चरत्यननुव्रता । तन्मे रेतः पिता वृङ्क्तामाभुरन्योपपद्यताꣳ स्वधा नमः

be separated from me." He offers mattress and pillow to them with the verse, "O Pitṛs worthy of Soma, arrived, do you enjoy this seat and bed. Being dear to our men, do you be auspicious and bestowing happiness." He produces for them drinks—honey, milk, flour of parched barley or whatever may become available. A part he gives to brāhmaṇas, and pours down a part with the formula, "This drink is for you, O father, grandfather and great grandfather." With one pitcher full of water (the Adhvaryu) sprinkles himself without reciting any formula.

Four persons—father (sacrificer) and sons sit around the dice. Father towards the east, the eldest son to the south, the younger one to the west and the youngest to the north. The father draws up twelve dice; thereby he wins. Twelve the eldest, thereby he wins. Twelve the younger, thereby he wins. The dice that remain are pushed towards the youngest. If there are two sons, the father draws the dice twice. If only one, the sacrificer's wife should be the third. If there are no sons, the sacrificer and his wife each should draw twice. This rule applies in the case of three; the same in the case of two. "The Kṛta gama is over", so saying they depart. "The cow has been won", so saying they get up. Having taken up darbha-blades from them (the players), (the Adhvaryu) consecrates the cow with the formula, "I consecrate (the cow) dear to the father, the grandfather and the great grandfather." Some say that he should consecrate without reciting any formula. He sprinkles her with water with the formula, "I sprinkle (the cow) dear to the father, grandfather and great grandfather." Some say that he should do so without reciting any formula. She is immolated there only with her head towards the west and feet towards the south. He swells the vital breaths of the immolated cow by sprinkling water without reciting any formula. Having extracted out the omentum, he cuts out the heart, the organs and the two kidneys knowingly. Having stuck them on those three spikes, they cook them on this very fire. As soon as the omentum is roasted, (the sacrificer) makes five offerings with the spoon.

II.10

"I receive within me one from the father together with waters which are united, in the east and north and which support the entire universe. *Svadhā namaḥ svāhā*—I receive within me together with mountains and great earth. I receive within me one from the grandfather by day with directions and endless aids. *Svadhā namaḥ svāhā*—I receive within me with all seasons and day and night closely joined. Together with half months and months I receive within me one from great grandfather, *Svadhā namahḥ svāhā*—when my mother followed her lust, wandered violating her vow, then my father discharged his semen elsewhere. *Svadhā namaḥ svāhā*. I set right that limb of yours which the raw flesh-eating fire, leading and carrying forth the worlds burnt out. Not injured do you be furnished with all limbs,

स्वाहा ॥ यद्वः क्रव्यादङ्गमदहल्लोकान्नयन्प्रणयञ्जातवेदाः । तद्वो ऽहं पुनरावेशयाम्यरिष्टाः सर्वैरङ्गैः संभवत पितरः स्वधा नमः स्वाहेति । त्रेधा वपां विच्छिद्यौदुम्बर्या दर्व्या जुहोति सोमाय पितृमते शुष्मिणे जुहुमो हविः । वाजिन्निदं जुषस्व नः स्वजा हव्यं देवेभ्यः पितृभ्यः स्वधा नमः स्वाहा ॥ अङ्गिरस्वन्तमूतये यमं पितृमन्तमाहुवे । वैवस्वतेदमद्धिः नः स्वजा हव्यं देवेभ्यः पितृभ्यः स्वधा नमः स्वाहा ॥ यदग्ने कव्यवाहन पितृन्यक्ष्यृतावृधः । प्र देवेभ्यो वहा हव्यं पितृभ्यश्च स्वजा हव्यं देवेभ्यः पितृभ्यः स्वधा नमः स्वाहेति । तूष्णीं दर्वीमभ्याधाय पिण्डा-नामावृतैतान्यवदानानि ददाति हृदयमेवाग्रे ऽथ सव्यं मतस्नुमथ दक्षिणम्। एतत्ते ततासौ ये च त्वामनु याꣳश्च त्वमत्रान्वस्येषा ते तत स्वधाक्षितिर्यावती पृथिवी तावती ते मात्रा तावतीं त एतां मात्रां भूतां ददामि पृथिव्या मितमसि तताय मा क्षेष्ठा इति । द्वितीयं ददात्येतत्ते पितामहासौ ये च त्वामनु याꣳश्च त्वमत्रान्वस्येषा ते पितामह स्वधाक्षितिर्यावदन्तरिक्षं तावती ते मात्रा तावतीं त एतां मात्रां भूतां ददाम्यन्तरिक्षेण मितमसि पितामहाय मा क्षेष्ठा इति । तृतीयं ददात्येतत्ते प्रपितामहासौ ये च त्वामनु याꣳश्च त्वमत्रान्वस्येषा ते प्रपितामह स्वधाक्षितिर्यावती द्यौस्तावती ते मात्रा तावतीं त एतां मात्रां भूतां ददामि दिवा मितमसि प्रपितामहाय मा क्षेष्ठा इति । अथ पितरो यथाभागं मन्दध्वमित्युक्त्वात्रैकेनोदकुम्भेन मार्जयति तूष्णीम् । अथैभ्यो गामुपपरेत्य लोहितमुपप्रवर्तयति यानि रक्षाꣳस्यसृग्भागानि ये चापि पितरो हरन्तां विहरन्तां तृप्यन्तु रुधिरस्य ते ॥ ये नः पतिता गर्भा असृग्भाज उपासते । तेभ्यः स्वजा स्वधा नमस्तृप्णुवन्तु मदन्तु च ॥ य आमा ये च पक्का ये च दुष्टाः पतन्ति नः । तेभ्यः स्वजा स्वधा नमस्तृप्णुवन्तु मदन्तु च ॥ ये कुमारा या स्त्रियो ये ऽविज्ञाताः पतन्ति नः । तेभ्यः स्वजा स्वधा नमस्तृप्णुवन्तु मदन्तु चेति । आगत्याञ्जनं ददाति । अथाभ्यञ्जनं ददाति । अथ वासाꣳसि ददाति । अथ षड्भिर्नमस्कारैर्विपर्यासमुपतिष्ठते।

O Pitrs, *Svadhā namaḥ svāhā.*[1] Having cut the omentum in three parts, he offers these parts from the ladle of Udumbara respectively with the verses, "We make this offering to the mighty Pitṛmant Soma. O strong one, do you enjoy this our (oblation). (O fire) carry the oblation towards gods and Pitṛṣ *Svadhā namaḥ svāhā.* I invoke Yama accompanied by Aṅgiras and Pitṛs. O Vaivasvata, do thou consume this our (oblation). Carry the oblation to gods and Pitrs. *Svadhā namaḥ svāhā.* O Kavyavāhana Agni, promoting order, do thou offer to Pitṛs. Do thou carry the oblation towards the gods and Pitṛs. Let the oblation go to gods and Pitṛs. *Svadhā namaḥ svāhā.*" Having put the ladle (on the fire) without reciting any formula, he gives the portions with the procedure for rice-balls—first the heart, then the left kidney then the right one with the formula, "This is for thee O father, N.N., and also for those who would follow thee and whom thou hast followed. This is O father, thy ever-lasting oblation; thy portion is as big as the earth; that much portion I offer thee; (O oblation) thou art equal to the earth, for my father; do thou not be destroyed." He gives the second oblation with the formula, "This is for thee, O grand-father, N.N., and also for those who would follow thee and whom thou hast followed. This is O grand-father, thy everlasting oblation, thy portion is as big as the mid-region; that much portion I offer thee. (O oblation) thou art equal to mid-region, for my grand-father; do thou not be destroyed." He gives the third portion with the formula, "This is for thee, O great grand-father N.N., and also those who would follow thee and whom thou hast followed. This is O great grand-father, thy everlasting oblation; thy portion is as big as the heaven; that much portion I offer thee. (O oblation), thou art equal to heaven for my great grand-father; do thou not be destroyed."

Having said, "O Pitṛs, do you enjoy your portions respectively," he sprinkles (that place) with (the second) pitcher full of water without reciting any formula. Having approached the (immolated) cow he causes the blood[2] to flow for them (Pitṛs) with the mantras, "The Rakṣases which are fond of blood and also the Pitṛs—may they carry, severally carry (the blood). (O Cow) let them be gratified with thy blood—The foetuses which are fallen down, which have blood as their share and which are fallen down, which have blood as their share and which are here, let this belong to them.[3] *Svadhā namah.* Let them be gratified and let them enjoy. Those of us who are raw, who are ripe, who are wicked and who fall down,

1. Cf Sat GS II.10.7 ĀpP II. 19; ViṣṇuSm 73.12, 15; ĀpŚS I.9.9. SāṅkhGS III.13.5
2. With the help of water from the third pitcher, according to the commentary *subodhinī* on the BaudhŚS. Mere blood having already been thickened, would not flow at the desired place. Four pitchers filled with water have been procured at the beginning of this rite. Two out of these have already been used. The fourth and the last one will be utilised just a little ahead for sprinkling.
3. Svajā?

अथ वीरं याचते । अथैनानुत्थाप्य प्रवाह्य तिसृभिर्मन आह्वयते मनो न्वाहुवामह आ न एतु मनः पुनः पुनर्नः पितरो मन इति । अत्रैतदहतं वास एवंविदे ब्राह्मणाय दत्त्वान्यदसनीयं वासः परिधाय दक्षिणोपपरेत्याद्भिर्मार्जयते ॥ १० ॥

यासु गन्धा रसा वर्णा बलं च निहिते उभे ।
ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे ॥
या ऊर्जमभिषिञ्चन्ति देवप्रेषिता महीम् ।
ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे ॥
यासां निष्क्रमणे सर्वमिदं जायते जगत् ।
ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे ॥
यासामिमे त्रयो लोकास्तेजसा यशसावृताः ।
ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु मे ॥

याः प्राचीर्या दक्षिणा याः प्रतीचीर्या उदीचीर्या ऊर्ध्वा रेवतीर्मधुमतीरापः स्रवन्ति शुक्राः । ता म आपः शिवाः सन्तु दुष्कृतं प्रवहन्तु म इति । अत्रैतदसनीयं वासो विमुच्यान्यत्परिधाय प्राजापत्ययर्चाग्रेरुदेति प्रजापते न त्वदेतान्यन्य इति । अथोल्मुकमपिसृजत्यभूद्दूतो हविषो जातवेदा अवाड्ढव्यानि सुरभीणि कृत्वा । प्रादाः पितृभ्यः स्वधया ते अक्षन्प्रजानन्नग्रे पुनरप्येहि देवानिति । अत्रैतान्यवदानानि ब्राह्मणेभ्यो ददाति हृदयमेवाग्रेऽथ सव्यं मतस्नुमथ दक्षिणं यथाश्रद्धमन्नं कुरुते । गामेतामंशशः कृत्वा

let this belong to them,[4] *svadhā namah*. Let them be gratified and let them enjoy—those of us who are young, who are female ones, who are not known and who fall down, let this belong to them.[4] *Svadhā namaḥ*. Let them be gratified and let them enjoy." Coming back, he offers them collyrium; he offers them ointment; he gives them pieces of cloth. Then he prays to them with *namaskāra* formulas[4] in the reverse order. He asks for heroic sons. Then having raised them and having caused them to depart, he invokes the mind with three verses, "We summon the mind hither with the praise of Narāśaṁsa and the reverence to the Pitṛs—Let our mind return to us for vigour, for insight, for life, and that we may long see the sun—May the Pitṛs restore mind to us; may the host of the gods; may we belong to the band of the living."[5] At this juncture, having given away the new piece of garment to a brāhmaṇa knowing (the significance of the rite), and having worn another piece of cloth to be discarded (later), and having moved towards the south, he sprinkles himself with water.[6]

II.11

(With the verses) "May those waters in which all smells, essences, colours, both might and (vigour) are deposited, be auspicious to me; may they carry away my misdeed—May the waters which, sent by gods, sprinkle the earth with energy, become auspicious to me; may they carry away my misdeed—May the waters through whose passing this entire world is born, be auspicious to me; may they carry away my misdeed—May the waters by whose brilliance and glory the three worlds are surrounded, become auspicious to me; may they carry away my misdeed—May the waters which, full of wealth and sweetness and bright, flow towards the east, south, west and north, be auspicious to me; may they carry away my misdeed."[1]

At this stage, having taken off the piece of cloth (already worn) to be discarded he rises up from the fire with the verse addressed to Prajāpati," O Prajāpati, none other than thee has encompassed all the creations. With whatever desire we offer unto thee, may we attain that desire. May we be lords of wealth."[2] He inserts back the firebrand[3] with the verse, "The Jātavedas Agni has become the carrier of oblation; he has carried the oblations making them fragrant. (O Agni), thou hast

4. cf. BaudhŚS III.11
5. TS.I.8.5.2.
6. From the fourth and the last pitcher with the verses registered in the next section.

1. These verses are not traced to their original source.
2. TS I. 8.14.2
3. into the fire enkindled on the spot for the Anvāhāryapacane fire-place cf BaudhŚS II.9.

ब्राह्मणेभ्यो वरं ददाति। स ये ह के चैतस्यै माꣳसं लभन्ते सर्वे ह वा अस्यै ते गोभाजशो भवन्ति । आमात्ये जयानभ्यातानान् राष्ट्रभृत इति हुत्वामात्यहोमाञ्जुहोति। एष ह वा उपवसथः। उप ह्यस्मिन्देवा वसन्ति प्रातर्जेष्यामो वामं वस्विति । एतद्ध वै देवानां वामं वसु यदाग्नेयो ऽष्टाकपालः। उप हैनं वामं वसु गच्छति यस्य ह वा एतामेवंविद्वान्गां कल्पयते। सर्वं पाप्मानं तरति। तरति ब्रह्महत्याम्। अप पुनर्मृत्युं जयतीति होवाच प्रजापतिः। तानि ह वा एतानि कूश्माण्डानीत्याचक्षते काजवानीति वामात्यहोमा इति वातीमोक्षा इति वा। स यत्किं चास्मिन्लोके पापं कर्म करोति सर्वस्मात्तस्मान्निर्मुच्यानृणः स्वर्गं लोकमेतीति होवाच प्रजा-पतिः ॥ ११ ॥ चतुर्थः ॥

अग्नीनाधास्यमानो भवति स उपकल्पयत ऊषाश्च सिकताश्चाखूत्करं च वल्मीकवपां च सूदं च वराहविहतं च पुष्करपर्णं च शर्कराश्चेत्यष्टौ पार्थिवाः । अथ वानस्पत्या अश्वत्थश्चोदुम्बरश्च पर्णश्च शमी च विकङ्कतश्चाशनिहतश्च शमीगर्भावरणी मुञ्जकुलायं चित्रियस्याश्वत्थस्य तिस्रः समिध आर्द्राः सपलाशाः सप्ररोहाः प्रादेशमात्रीरप्रतिशुष्काग्राः षड्ढिरण्यशल्काꣳस्त्रीन्सौवर्णाꣳस्त्रीन् राजतानश्वं पूर्ववाहꣳ रथचक्रं ब्राह्मौदनिकान्व्रीहीन्सर्वौषधꣳ रोहितं चर्मानडुहं नवानि यज्ञपात्राणीति।

given over (the oblations) to the Pitṛs; they have partaken of them with flavour. O Agni, knowing this, do thou go back to the gods."[4] At this stage he gives away those portions to brāhmaṇas—first the heart, then the left kidney, then the right one. He should provide food as he likes. Having dissected[5] the cow, he gives (the flesh) as boon to the brāhmaṇas. Those who receive the flesh of this cow, all of them become the givers of cow.[6]

Having offered on the fire procured from a neighbour the Jaya,[7] Abhyātāna[8] and Rāṣṭrabhṛt[9] oblations (the Adhvaryu) offers the Amātya[10] oblations. This (Gopitṛyajña) is indeed the Upavastha (of the setting up of fires). On this day gods come to stay (with the purpose) that next morning we shall win beautiful wealth. The beautiful wealth of gods is indeed the cake on eight potsherds for Agni. Beautiful wealth goes to him for whom one, knowing this, offers a cow. He crosses all evil. He crosses (the sin of) a murder of a brāhmaṇa. He wins untimely death. So said Prajāpati. These (Amātya) oblations are also called as Kūśmāṇḍa, or Kājavas or Amātyahomas or Atīmokṣas. Whatever evil act one does in this world, having been released from all that, free from debt, he goes to heaven, so said Prajāpati.

II.12

One who is going to set up the fires procures eight substances derived from earth, namely saline soil, sand, earth dug out by a rat, earth from an anthill, mud from a pond, earth dug out by a hog, a lotus-leaf, and gravel. Then the substances derived from vegetable kingdom, namely, (wood of) Aśvattha (*Ficus religiosa*), (wood of) Udumbara (*Ficus glomerata*), (wood of) Parṇa (*Butea frondosa*), (wood of) Śamī (*Prosopis spicigera*), (wood of) Vikaṅkata (*Flacourtia ramontchi*), (wood of a tree) struck by lightning, two kindling woods (of Aśvattha) grown on a Śamī-tree, a web of muñja grass, three fire-sticks of a conspicuous Aśvattha tree which are wet, with leaves, and sprouts, one span in length, with undried tips, six particles of

4. TS.II.6.12.5
5. Through an assistant.
6. The commentary *subodhinī* gives the grammatical explanation of the word *gobhājaśaḥ* as follows: *gām bhajata iti gobhāk, gobhājam kurvantī'ti gobhājah, tat karotī'ti ṇic, tataḥ kvip / jasaḥ bhasugāgamaḥ / gobhojasa iti, varṇavikārah, athavā bhajer ṇyantāt karmaṇy aṇ, tataḥ svārthe śas / arthaśca godātāra ity eva.*
7. TS.III.4.4
8. TS.III.4.5
9. TS.III.4.7
10. TBr. II.4.4.8-9; also cf MS. III.11.10; VS XX.14.11; AV VI.114-115; KS XXXVIII 5, VSK XXII 1 ff.

अथास्मा अरणी आहरति यो अश्वत्थः शमीगर्भ आरुरोह त्वे सचा । तं ते हरामि ब्रह्मणा यज्ञियैः केतुभिः सहेति । अथातो नक्षत्राणामेव मीमांसा । कृत्तिकास्वग्निमादधीत । रोहिण्यामग्निमादधीत । पुनर्वस्वोरग्निमादधीत । पूर्वयोः फल्गुण्योरुत्तरयोः फल्गुण्योश्चित्राया-मिति । अथात ऋतूनामेव मीमांसा । वसन्ते ब्राह्मणो ऽग्निमादधीत । ग्रीष्मे राजन्यः । शरदि वैश्यः । वर्षासु रथकार इति । अथो खलु यदैवैनं श्रद्धोपनमेदथादधीत । सैवास्यर्द्धिरिति । तदेतदार्तस्यातिवेलं वा श्रद्धा-युक्तस्य । अथ वै ब्राह्मणं भवति यो रोहिण्यामग्निमाधत्त ऋध्नोत्येव सर्वान् रोहान् रोहतीति । सा या वैशाख्याः पौर्णमास्या उपरिष्टादमावास्या भवति सा सकृत्संवत्सरस्य रोहिण्या संपद्यते तस्यामादधीतेति । अथा-स्यैतत्पुरस्तादेव जुष्टे देवयजने ऽगारं वा विमितं वा कारितं भवति। तस्य द्वे द्वारौ कुर्वन्ति प्राचीं च दक्षिणां च । मध्ये गार्हपत्यस्यायतनं कुर्वन्ति । पुरस्ताद् द्वादशसु विक्रामेष्वाहवनीयस्य । अपि वा चक्षुर्नि-मिते । दक्षिणतो विषुवत्यन्वाहार्यपचनस्य । अपि वा यथा द्वौ भागौ प्राक् स्यातामेकः पश्चादित्येवम् । त्रेधोद्धत्यावोक्ष्य केशश्मश्रु वपते । नखानि निकृन्तते । एवं पत्नी केशवर्जम् । उभौ मानुषेणालङ्कारेणालङ्कृतौ भवतो ऽहतवाससौ । अथाभ्यां व्रतोपायनीयं पाचयति । तस्याशितौ भवतः सर्पिर्मिश्रस्य पयोमिश्रस्य ॥ १२ ॥

अथाधिवृक्षसूर्ये याचति सर्वौषधमाज्यस्थालीं सस्रुवां स्रुचं बर्हिर्वासो दीप्याञ्छकलानिति । एतत्समादाय संप्रच्छन्ना अम्बरीषं वोत्तपनीयं वाभिप्रव्रजन्ति । तस्मिन्दीप्याञ्छकलान्संप्रकीर्य बर्हिषा

precious metal-three of gold and three of silver, a horse harnessed for the first time,[1] a chariot-wheel, paddy for Brahmaudana (cooked rice), all kinds of grains, hide of a red bull and newly prepared sacrificial implements. Then he procures for him (the sacrificer) the two kindling woods with the verse, "The Aśvattha grown on a Śamī tree which has grown together with thee, (O kindling woods) I carry it for thee with a prayer together with the sacrificial signs."[2]

Now the consideration of constellations. One should set up the fire under the Kṛttikā constellation. One should set up fire under the Rohiṇī constellation. One should set up fire under the Punarvasu constellation. Under the Pūrvā Phalgunī, Uttarā Phalgunī (or) Citrā. Now the consideration of seasons. A brāhmaṇa should set up fire in spring; a Rājanya in summer, a Vaiśya in autumn; a Rathakāra in rainy season. One should indeed set up the fire when an earnest faith urges him to do so. That conduces to his prosperity. This concession of time is for one who is distressed and is endowed with faith. Now indeed the Brāhmaṇa goes, "One who sets fire under Rohiṇī prospers; he ascends all heights." The new-moon day which occurs posterior to the full-moon of Vaiśākha coincides with Rohiṇī once in a year. One should set up fire on that day.

For him (the sacrificer) a hall or an apartment is erected in a sacrificial place already chosen. Two doors are set to it—in the east and in the south. A place for the Gārhapatya is prepared in the middle. The place for the Āhavanīya towards the east at a distance of twelve steps or at a distance fixed by eyesight. Towards the south for the Anvāhāryapacana fire at an equal distance (from both the fire-places). Or at such a distance that there would be two parts to the east and one to the west. After the Adhvaryu has dug out at three places and has sprinkled water with the downward palm, the sacrificer gets his hair and beard shaved; gets his nails pared. Similarly, the sacrificer's wife (goes through the rite) except the shaving of hair. Both of them who have worn new pieces of cloth become adorned with human decorations. (The Adhvaryu) causes the food pertaining to the adoption of vow to be cooked for them. The two consume it mixed with melted ghee and milk.

II.13

At the time when (rays of) the sun have been resting on the tops of trees, (the Adhvaryu) asks for all grains, vessel of clarified butter together with the spoon, ladle, sacrificial grass, piece of cloth, and chips of wood for enkindling. Taking up this, covered under a canopy, they proceed towards the parcher's fire or the fire produced by heating an earthen pot with burning grass. Having scattered on that

1. According to *Subodhinī*, "being in young age."
2. TBr. I.2.1.8

परिस्तीर्याज्यं विलाप्योत्पूयाञ्जलिनोपस्तीर्णाभिघारितः सर्वौषधं जुहोत्यग्नये सर्वौषधाय पुष्ट्यै प्रजननाय स्वाहेति। अथ जयानभ्यातानान् राष्ट्रभृत इति हुत्वामात्यहोमाञ्जुहोति । अथ स्रुचि चतुर्गृहीतं गृहीत्वा प्राजापत्यां जुहोति प्रजापते न त्वदेतान्यन्य इति । अपरं चतुर्गृहीतं गृहीत्वानुख्यां जुहोत्यन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः । अनु सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवी आततान स्वाहेति। अथैतानङ्गारान्सते वा शरावे वा यजमानो गृह्णात्यायुषे वो गृह्णामि तेजसे वो गृह्णामि तपसे वो गृह्णामि वीर्याय वो गृह्णामि ब्रह्मवर्चसाय वो गृह्णामीति । अथै-नानादायोपोत्तिष्ठत्यायुर्मामाविशतु भूतिर्मामाविशतु ब्रह्मवर्चसं मामा-विशत्विति । तानध्वर्यवे संप्रदायोदायन्त्यन्वारब्धे यजमाने । एतेनैव यथेतमेत्योत्तरेणागारं परीत्य पूर्वया द्वारा प्रपाद्य गार्हपत्यस्यायतने न्युप्योपसमादधाति । परिस्तृणन्ति । दक्षिणत उपविशतो ब्रह्मा च यजमानश्च । अथैतद्रोहितं चर्मानडुहं जघनेनाग्निं प्राचीनग्रीव-मुत्तरलोमोपस्तृणाति । तस्य वहसः काले चतुरः पात्रान्व्रीहीन्निर्वपति ब्रह्मणे जुष्टं निर्वपामीति वा तूष्णीं वा । अथ निरुप्तानभिमृशत्याकूत्यै त्वा कामाय त्वा समृधे त्वेति । अथैतान्व्रीहीञ्छूर्पे समुप्याद्भिरभ्युक्ष्य चर्मोदूहति। अथैतस्मिन्नेव चर्मण्युलूखलमुसले निधायावहन्ति। अथैतेनैव पात्रेण चतुर उदपात्रानानयति यदि वीडिता स्थाली भवति । यद्यु वा अवीडिता पञ्च वा भूयसो वा । स समोदकः संपद्यते ॥ १३ ॥

तं य एव कश्च कुशलः परीन्धेन श्रपयित्वाभिघार्योदञ्चमुद्वासयति । अथैनमायतिगव ऋत्विग्भ्यः प्राहुः । उपसंगच्छन्त एनमेत ऋत्विजः ।

fire the chips for enkindling, having strewn round it, having melted clarified butter and having purified it, he offers all grains through his folded palms in which clarified butter has first been spread and also has been poured over with the formula, "Svāhā to Agni for obtaining all grains, prosperity and procreation." Then having offered (clarified butter) with the Jaya, Abhyātāna and Rāṣṭrabhṛt formulas, he offers the Amātyahoma.[1] Having taken up four spoonfuls in the ladle, he makes the Prājāpatya offering with the verse, "O Prajāpati, none other than thee...." Having taken up another four spoonfuls he makes the *anukhyā* offering with the verse, "Jātavedas Agni has appeared following the Uṣas first of all; it has appeared following the days; it has appeared following the rays of the sun on all sides; it is spread along the heaven and earth svāhā."[2] The sacrificer takes up the embers in a platter or a pan with the formula, "I take you for life, I take you for brilliance, I take you for heat, I take you for valour, I take you for brahman-splendour." Having taken them up, he stands up with the formula, "May life enter into me, may prosperity enter into me, may brahman-splendour enter into me." After the sacrificer has handed them over to the Adhvaryu, they come up while the sacrificer has kept contact with the Adhvaryu. Having returned by the route by which they had gone, having come around along the north of the hall, having brought them in by the eastern door, and having placed in the place for Gārhapatya, he adds fuel to them. (The Gārhapatya fire-place) is strewn around. The Brahman and the sacrificer sit down towards the south.

(The Adhvaryu) spreads the hide of a red bull to the rear of the fire with its neck towards the north and the hairy side upwards. On its shoulder part he pours paddy measuring four parts with the formula, "I pour out (the oblation) dear to Brahman" or without reciting any formula. He violently touches the poured out paddy with the formula, "For intention thee, for desire thee, for prosperity thee." Having poured the paddy in the winnowing basket, and having spread water on them he lifts up the hide. Having placed on the hide the mortar and pestle, he pounds it. With the same pot[3] he pours four potfuls of water (in the cooking vessel) if the vessel is thick. If not thick, five or more. It (the rice) becomes accomplished with equal water.

II.14

After it (the rice) has been cooked by some expert (assistant) by adding fuel around, the Adhvaryu, having poured ghee over it, takes it down towards the north. It is announced to the priests at the time when cattle return home. The priests

1. With the verses, *yad devā devahedanam* etc. cf BaudhŚS' II.11
2. TS.IV.1.2.1
3. Used for pouering out the paddy.

अथैतां पात्रीं निर्णिज्योपस्तीर्य तस्यामेनमसंघ्नन्निवोद्धरति । सर्पिरासेचनं कृत्वा प्रभूतमाज्यमानीय । अथैतस्यैवौदनस्योपघातं जुहोत्युपतिष्ठते वा प्र वेधसे कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे । यतो भयमभयं तन्नो अस्त्वव देवान्यजे हेड्यान्स्वाहेति । अथैतांश्चतुर आर्षेयानुत्तरतो ऽनुदिशमुपवेश्यताननुपूर्वमाचमय्य तेभ्य एनं भूमिं स्पृशन्ननुच्छिन्दन्नि-वोपोहति । त्रिः प्राश्य प्रशंसन्ति राद्धस्ते ब्रह्मौदन इति । तेभ्यः साण्डं वत्सतरं ददाति । अथैष उत्तरत आसीनो ब्राह्मणः क्षामकाषं प्राश्नाति। तस्मै यदस्योपकल्पते तद्ददाति । अथ यदाज्यमुच्छिष्यते तेन समिधो ऽभ्यज्यादधाति समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन्हव्या जुहोतन स्वाहा ॥ उप त्वाग्ने हविष्मतीर्घृताचीर्यन्तु हर्यत । जुषस्व समिधो मम स्वाहा ॥ तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य स्वाहेति गायत्रीभिर्ब्राह्मणस्य । त्रिष्टुग्भी राजन्यस्य जिघर्म्यग्निमा त्वा जिघर्म्यायुर्दा अग्ने हविषो जुषाण इति । जगतीभिर्वैश्यस्य जनस्य गोपा अजनिष्ट जागृविस्त्वामग्ने मानुषीरीडते विशः सप्त ते अग्ने समिधः सप्त जिह्वा इति । समित्सु वत्सतरीं ददाति ॥ १४ ॥

approach him. After having cleansed the pan and having spread ghee in it, he scoops out in it this (cooked rice) without bringing (those pots) in contact. Having made a cavity (in the cooked rice) for ghee, and having poured into it ample ghee, he makes an offering of the rice drawn (from the pan) with the verse, "May this humble speech be for the creator, the wise, the holy, sprinkling bull. Let that be fearless for us from which there is fear. I remove by sacrifice the angry gods."[1] Or he prays with this verse. Having seated the four priests claiming descent from Ṛṣis towards the north—each one in a quarter having given them water for sipping successively, he moves for them this (rice) overground without leaving the contact of the earth. Having eaten the rice three times, they praise, "Thy Brahmaudana is well-cooked." (The sacrificer) gives them an uncastrated steer. A brāhmaṇa seated towards the north eats the crust of the rice. (The sacrificer) gives him whatever he likes.

Having besmeared the fire-sticks with the remnants of the clarified butter, he puts them (on fire) for a brāhmaṇa sacrificer with the Gāyatrī verses, "Do you worship Agni with a fire-stick; do you illumine him with ghee; do you offer oblations unto him—O Agni, desired by all, may (the fire-sticks) accompanied by oblations and accomplished with ghee approach thee; do thou approve of my fire-sticks. O Aṅgiras, we feed thee with fire-sticks and ghee. O youngest, do thou shine brightly."[2] For a Rājanya sacrificer with the Triṣṭubh verses, "I illumine with mind, with ghee, Agni residing in all worlds, broad, crosswise, advanced in age, promptly obtaining varied food—I illumine thee with speech, with ghee; do thou enjoy it with open mind. With mortal glory, with agreeable colour with swollen body, Agni is such that one cannot touch him.[3] Giving life, O Agni, be rejoining in oblation, with a face brilliant through ghee, with ghee as the birth-place. Having drunk ghee which is sweet, delightful, product of cow, do thou protect him like the father his son."[4] For a Vaiśya sacrificer with the verses, "Agni who is guardian of men, wakeful, skilful. With his face brilliant with ghee, brilliant with vast flames touching the heaven, bright, he shines for the Bharatas[5]—O lucky Agni, human beings worship thee—knowing the function of a priest, discerning, giving brilliant wealth, concealed, seen by all, of impetuous spirit, easy for offering, brilliant with ghee[6]—O Agni, seven are thy fire-sticks, seven tongues, seven seers, seven dear abodes; seven priests offer thee in seven ways; do thou fill seven birth-places with ghee."[7] In connection with the offering of fire-sticks (the sacrificer) gives away a heifer.

1. TBr.I.2.1.9
2. TBr.I.2.1.9-10
3. TS.IV.1.2.4
4. TS I.3.14.4
5. TS.IV.4.4.2
6. TS.III.3.11.2
7. TS.I.5.3.2

अथास्मा अरणी प्रयच्छन्नाह वाचंयमो भविष्यसि सꣳशाधि यत्ते सꣳशिष्यमिति । स आह ब्राह्मणानाशयताश्वं गोपायत संभारान्निधत्तेति । तस्य सुभिक्षमग्न्याधेयं भवति ।साग्न्याधेयस्य समृद्धिः।तदाहुर्नाग्न्याधेये गां कुर्वीत घोररूपमिति । कुर्वीतैवापि त्वेव न कुर्वीत । अपि बह्वीरपि कुर्वीत । अनु चैतस्य भवेत्पुण्या प्रशꣳसेति कात्यः । अथास्मा अरणी प्रयच्छति । ते प्रतिगृह्णाति मही विश्पत्नी सदने ऋतस्यार्वाची एतं धरुणे रयीणाम् । अन्तर्वत्नी जन्यं जातवेदसमध्वराणां जनयथः पुरोगाम् ॥ आरोहतं दशतꣳ शक्करीर्ममर्तेनाग्न आयुषा वर्चसा सह । ज्योग्जीवन्त उत्तरामुत्तराꣳ समां दर्शमहं पूर्णमासं यज्ञं यथा यजा इति । अथैने उपनिगृह्णात्यृत्वियवती स्थो अग्निरेतसौ गर्भं दधाथां ते वामहं ददे । तत्सत्यं यद्वीरं बिभृथो वीरं जनयिष्यथः । ते मत्प्रातः प्रजनिष्येथे ते मा प्रजाते प्रजनयिष्यथः। प्रजया पशुभिर्ब्रह्मवर्चसेन सुवर्गे लोक इति । अथैनमनृतात्सत्यमुपनयति मानुषाद्दैव्यमुपनयतीदमहमनृतात्सत्यमुपैमि मानुषाद्दैव्यमुपैमि दैवीं वाचं यच्छामीति । तं वाचंयमꣳ रात्रिं जागरयन्त आसते । शल्कैस्ताꣳ रात्रिमग्निमिन्धते शल्कैरग्निमिन्धान उभौ लोकौ सनेमहम् । उभयोर्लोकयोर्ऋध्वाति मृत्युं तराम्यहमिति । उत्तरेण गार्हपत्यस्यायतनं कल्माषमजं बध्नाति तेनैनमाधास्यमानꣳ संख्यापयति प्रजा अग्ने संवासयाशाश्च पशुभिः सह । राष्ट्राण्यस्मा आधेहि यान्यासन्त्सवितुः सव इति ॥ १५ ॥ पञ्चमः ॥

II.15

While handing over the two kindling woods to him (the sacrificer), (the Adhvaryu) says, "You will be restraining speech; instruct what you have to instruct." He (the sacrificer) says, "Give food to brāhmaṇas, keep a guard on the horse, keep ready the substances." His setting the fires brings prosperity. That is the prosperity of the setting up of fires. They say: one should not immolate a cow in the setting up of fires; it is a cruelty. One should immolate; alternatively one should not; or one may immolate many; he will meet with abundent praise, so said Kātya.[1] Then (the Adhvaryu) hands over the kindling woods to him (the sacrificer). He (the sacrificer) receives them with the verses, "O you great (kindling woods) guardians of people, seats of the holy order, do you come hither, carriers of wealth. Do you, pregnant ones, generate the fire, the forerunner of sacrifices—Do you (O kindling woods), mount up on my ten fingers. Do thou, O Agni, mount upon me with the holy order, long life and strength so that, living long year after year, I may perform the Full-moon and New-moon sacrifices."[2] He holds them fast with the formula, "You are capable of procreation with fire as the semen virile; bear the foetus. I hold you as such. Truly you bear a heroic son; you will generate a heroic son. (Next) morning you will procreate for me; procreating for me you will provide me with offspring, cattle and brahman-splendour in the heaven."[3] Then (the Adhvaryu) leads him to truth from untruth to the divine from the human with the formula, "Here do I go to truth from untruth, to the divine from the human, I restrain the divine speech."[4] Him who has restrained speech they keep awake throughout the night. They enkindle the fire with wooden chips that night with the verse, "May I, enkindling the fire with wooden chips, win both the worlds. Having prospered in both the worlds, I shall cross over the death."[5] To the north of the Gārhapatya fire-place, he fastens a spotted goat, and makes him gaze at this fire to be set with the verse, "O Agni, do thou bring together progeny and quarters with cattle. Place within him subjects which have been in the impulse of Savitṛ."[6]

1. One among the teachers mentioned in the Dvaidha-portion (XX-XXIII)
2. TBr.I.2.1.13-14
3. TBr.I.2.1.14
4. TBr.I.2.1.15
5. TBr.I.2.1.15
6. TBr.I.2.1.13

अथाध्वर्युरपररात्र आद्रुत्यारणी निष्टपति जातवेदो भुवनस्य रेत इह सिञ्च तपसो यज्जनिष्यते। अग्निमश्वत्थादधि हव्यवाहꣳ शमीगर्भाज्जनयन्यो मयोभूः ॥ अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः। तं जानन्नग्न आरोहाथा नो वर्धया रयिमिति। अथैतमग्निꣳ सते समुप्य दक्षिणतो ज्वलयन्त आसते। अथैतान्यग्न्यायतनानि शकृत्पिण्डेन परिलेपयति। अथ तृतीयꣳ संभाराणामादाय गार्हपत्यस्यायतने निवपति यत्पृथिव्या अनामृतꣳ संबभूव त्वे सचा। तदग्निरग्नये ऽददात्तस्मिन्नाधीयतामयमिति। स यत्रोषानुपाधिगच्छति तज्जपति यददश्चन्द्रमसि कृष्णं तदपीहेति। अथैनानादधाति दिवस्त्वा वीर्येण पृथिव्यै महिम्ना। अन्तरिक्षस्य पोषेण सर्वपशुमादध इति। अथैनान्संप्रयौति सं वः सृजामि हृदयानि सꣳसृष्टं मनो अस्तु वः। सꣳसृष्टः प्राणो अस्तु वः॥ सं या वः प्रियास्तनुवः संप्रिया हृदयानि वः। आत्मा वो अस्तु संप्रियः संप्रियास्तनुवो ममेति। अथैनान्कल्पयति कल्पेतां द्यावापृथिवी कल्पन्तामाप ओषधीः। कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः॥ ये ऽग्नयः समनसो ऽन्तरा द्यावापृथिवी। वासन्तिकावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्त्विति। अथातिशिष्टानाꣳ संभाराणामर्धानादाय दक्षिणया द्वारोपनिर्हृत्यान्वाहार्यपचनस्यायतने निवपति यदन्तरिक्षस्यानामृतꣳ संबभूव त्वे सचा। तद्वायुरग्नये ऽददात्तस्मिन्नाधीयतामयमिति। स यत्रोषानुपाधिगच्छति तज्जपति यददश्चन्द्रमसि कृष्णं तदपीहेति। तथादधाति। तथा संप्रयौति। तथा कल्पयति। अथैतेनैव यथेतमेत्यातिशिष्टान्संभारानादाय

II.16

Now the Adhvaryu, having hastened up in the latter part of night, heats the two kindling woods with the verse, "O Jātavedas Agni, do thou sprinkle here semen virile of earth which would be created out of heat, the fire, the carrier of oblations, the rejoining, creating from Aśvattha grown on the Śamī—This is thy natural birth place born of which thou hast shone. Knowing it, do thou, O Agni, go upwards and increase our wealth."[1] Having placed this Agni in a pan, they keep it enflamed towards the south. (The Adhvaryu) causes the fire-places to be smeared with a ball of dung. Having taken up one third of the substances, he puts it into the place for Gārhapatya. With the verse, "That imperishable (part) of the earth which became united with thee, Agni has given it to Agni; may this fire be deposited within it."[2] At the spot where he finds the saline soil, there, referring to it he murmurs the formula, "That black which is in the moon, may it be here." He arranges it with the formula, "I put thee yielding all cattle, together with the valour of heaven, expansion of the earth and nourishment of mid-region."[3] He mixes it together with the verses, "I unite your hearts; may your mind be united; may your birth be united, may your bodies be dear; may your soul be dear, may my bodies be dear."[4] He renders it harmonious with the verses, "May heavan and earth be harmonious; may the waters and plants be harmonious; may the various fires having common vows be harmonious for my superiority. The fires which, possessing similar thoughts are between the heaven and earth. May they, corresponding to the two springs, enter thee as gods enter Indra."[5]

Having taken up half the quantity each of remaning substances and having taken it out by the southern door (of the Gārhapatya chamber) he puts it into the place for the Anvāhāryapacana fire with the verse, "That imperishable of the mid-region which became united with thee; Vāyu has given it to Agni; may this (fire) be deposited within it."[6] At the spot where he finds the saline soil, there, referring to it, he murmurs the formula, "That black which is in the moon, may it be here." He arranges it similarly, he mixes it similarly, he renders it harmonious similarly.

Having returned by the same route by which he had gone, having taken up the remaining substances, having carried them by the eastern door, he puts them into the place for the Āhavanīya with the verse, "That imperishable of the heaven which

1. TBr.I.2.1.15-16
2. KS VII.12
3. TBr.I.2.1.18
4. TBr.I.2.1.17
5. TS V.4.11.1; TBr.I.2.1.18
6. KS VII.12

पूर्वया द्वारोपनिर्हृत्याहवनीयस्यायतने निवपति यद्दिवो ऽनामृतः संबभूव त्वे सचा । तदादित्यो ऽग्नये ऽददात्तस्मिन्नाधीयतामयमिति ॥ स यत्रोषानुपाधिगच्छति तज्जपति यददश्चन्द्रमसि कृष्णं तदपीहेति । तथाद-धाति । तथा संप्रयौति । तथा कल्पयति । अथ गोप्तारः समादिशति । स आह विहृता अग्नयो मा कश्चनान्तरेण संचारीदिति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्य गार्हपत्यस्यायतन उपरि संभारेषु मुञ्जकुलायं निदधाति । तस्मिन्प्रतीचीनप्रजननामरणिं निधाय दशहोत्रोत्तरा-रणिमवदधाति । स आह मन्थतेति । यजमानः प्रथमो मन्थति । यजमान उत्तमो मन्थति । जनयति । जाते वरं ददामीति वाचं विसृजते । अथैनमुपतिष्ठते ऽजीजनन्नमृतं मर्त्यासो ऽस्रेमाणं तरणिं वीडुजम्भम् । दश स्वसारो अग्रुवः समीचीः पुमाꣳसं जातमभिसꣳरभन्तामिति । अथैनमभिप्राणिति प्रजापतेस्त्वा प्राणेनाभिप्राणिमि पूष्णः पोषेण मह्यम् । दीर्घायुत्वाय शतशारदाय शतꣳ शरद्भ्य आयुषे वर्चसे जीवात्वै पुण्याय ॥ प्राणे त्वामृतमादधाम्यन्नादमन्नाद्याय गोप्तारं गुप्त्या इति । अथोद्गातारमाह रथन्तरं ब्रूहीति । अथैनमादधाति । भूर्भुवो घर्मः शिरस्तदयमग्निः संप्रियः पशुभिर्भुवत् । छर्दिस्तोकाय तनयाय यच्छ ॥ भृगूणां त्वाङ्गिरसां व्रतपते व्रतेनादधामीति भृग्वङ्गिरसामादध्यात् । आदित्यानां त्वा देवानां व्रतपते व्रतेनादधामीत्यन्यासां ब्राह्मणीनां प्रजानाम् । वरुणस्य त्वा राज्ञो व्रतपते व्रतेनादधामीति राज्ञः । इन्द्रस्य त्वेन्द्रियेण व्रतपते व्रतेनादधामीति राजन्यस्य । मनोस्त्वा ग्रामण्यो व्रतपते व्रतेनादधामीति वैश्यस्य । ऋभूणां त्वा देवानां व्रतपते व्रतेनादधामीति रथकारस्येति । यथर्षि यथागोत्रम् । गायत्रेण छन्दसेति । उत्तरतो हिरण्यशल्कमुपास्यति स्वया तनुवा संभवेति । अथैतꣳ राजतं वृषलाय

became united with thee, Āditya has given it to Agni, may this (fire) be deposited in it."[7] At the spot where he finds the saline soil, there, referring to it, he murmurs the formula, "The black which is in the moon, may it be here." He arranges similarly, he mixes similarly he renders it harmonious similarly. He appoints (somebody as) the guardian. He commands, "The fires have been spread out, let nobody pass between them."

Now the Adhvaryu, turning by the right and hastening towards the west, puts the web of muñja grass in the place for the Gārhapatya upon the substances. Having placed on it the (lower) kindling wood with its womb towards the west, he puts into it the upper kindling wood with the Daśahotṛ formula. He then says, "Do you churn out." The sacrificer churns first, the sacrificer churns the last. He produces (the fire). As soon as fire is produced, he releases his speech by saying, "I give a boon." He then prays to it (the fire) with the verse, "The mortals have generated the immortal, faultless, quick, firm-jawed. Let the ten sisters—the fingers, the true ones, seize the generated man."[8] He breathes over it with the verse, "I breathe over thee with Prajāpati's breath, with sustenance of Pūṣan for my long life of a hundred years, (more than) a hundred years for strength, vitality, and good deed. I place thee, immortal in breath, food-eater for food, the guardian for protection."[9] He says to the Udgātṛ, "Do you chant the Rathantara Sāman."

He deposits it (the fire) with the formula, "*Om bhūr bhuvaḥ*, flame is the head, it is this Agni. May he be dear to us together with our cattle. Do thou give lustre to our son and grandson."[10] (Moreover) he should deposit the fire of the sacrificers belonging to Bhṛgvaṅgiras gotra with the formula, "O lord of vows, I deposit thee with the vow of Bhṛgus and Aṅgirases." Of other brāhmaṇas with the formula, "O lord of vow, I deposit thee with the vow of gods Ādityas" Of the king with the formula, "O lord of vows, I deposit thee with the vow of king Varuṇa." Of a Rājanya with the formula, "O lord of vows, I deposit thee with the vow and power of Indra." Of a Vaiśya with the formula, "O lord of vows, I deposit thee with the vow of Manu the leader of village." Of the Rathakāra with the formula, "O lord of vows, I deposit thee with the vow of gods Ṛbhus." (He should mention the Ṛṣi) as the Ṛṣi may be. (He should mention the gotra) as the gotra may be. (He should further add) "with the Gāyatrī metre."[11] He throws away a piece of gold with the formula, "Do thou be born with thy own body." He throws away a piece of silver to a low caste or an unknown person. (Thereby) he casts away the distress." So says the Brāhmaṇa.

7. KS VII.12
8. TBr.I.2.1.19
9. TBr.I.2.1.19
10. TBr.I.1.7.1
11. For example, *bhṛgūṇām tvā vratapate vratenā" dadhāmi bhārgavo gāyatreṇa chandasā.*

वाज्ञाताय वातिप्रयच्छति । आर्तिमेवातिप्रयच्छतीति ब्राह्मणम् । अथैनमुपतिष्ठते अहं त्वदस्मि मदसि त्वमेतन्ममासि योनिस्तव योनिरस्मि । ममैव सन्वह हव्यान्यग्रे पुत्रः पित्रे लोककृज्जातवेदः । सुगार्हपत्यो विदहन्नरातीरुषसः श्रेयसीःश्रेयसीर्दधत् । अग्ने सपत्नाꣳ अपबाधमानो रायस्पोषमिषमूर्जमस्मासु धेहीति ॥ १६ ॥

अथैतमग्निमाददते य एष सते समुप्तो भवति । तं दक्षिणया द्वारोपनिर्हृत्यान्वाहार्यपचनमादधाति भूर्भुवो वातःप्राणस्तदयमग्निः संप्रियः पशुभिर्भुवत् । स्वदितं तोकाय तनयाय पितुं पच ॥ अमीषां त्वा देवानां व्रतपते व्रतेनादधामीति । यथर्षि यथागोत्रम् । गायत्रेण छन्दसेति । उत्तरतो हिरण्यशल्कमुपास्यति स्वया तनुवा संभवेति । अथैतꣳ राजतं वृषलाय वाज्ञाताय वातिप्रयच्छति । आर्तिमेवातिप्रयच्छतीति ब्राह्मणम् । अपि वा गार्हपत्यादेवान्वाहार्यपचनमादधाति । प्रजापतिरग्निमसृजत सो ऽबिभेत्प्र मा धक्ष्यतीति तस्य त्रेधा महिमानं व्यौहच्छान्त्या अप्रदाहायेत्येतस्माद्ब्राह्म-णात् । अथैनमुपतिष्ठत इमा उ मामुपतिष्ठन्तु राय आभिः प्रजाभिरिह संवसेय । इहो इडा तिष्ठतु विश्वरूपी मध्ये वसोर्दीदिहि जातवेद इति । अथैतेनैव यथेतमेत्याभ्यादधातीध्मं प्रणयनीयम् । तं तदाभ्यादधाति यथा मन्यते ऽर्धोदिते सूर्य आहवनीय आधीयमानः संपत्स्यत इति । तस्य तथा संपद्यते । उपोपयमनीः कल्पयन्ति । अश्व एष पूर्ववाट् पल्पूलितः पुरस्तात्तिष्ठति । अथोद्गातारमाह वामदेव्यं ब्रूहीति । अथैनमुद्यच्छत ओजसे बलाय त्वोद्यच्छे वृष्णे शुष्मायायुषे वर्चसे । सपत्नतूरसि वृत्रतूः ॥ यस्ते देवेषु महिमा सुवर्गो यस्त आत्मा पशुषु प्रविष्टः । पुष्टिर्या ते मनुष्येषु पप्रथे तया नो अग्ने जुषमाण एहि ॥ दिवः पृथिव्याः पर्यन्तरिक्षाद्वातात्पशुभ्यो अध्योषधीभ्यः । यत्र-यत्र जातवेदः संबभूथ ततो नो अग्ने जुषमाण एहीति । इयत्यग्रे हरति । अथेयति। अथेयति । अधोऽधः शिरो हरतीति ब्राह्मणम् । आददान एवैता मात्रा

Then he prays to this (fire) with the verses, "I am thy origin. Belonging to me, O Agni, do thou carry the oblations (unto gods), O Creator of world, O Jātavedas, like a son to his father—O Agni, possessing the good Gārhapatya, burning out the evil spirits, making the dawns better, smiting the enemies, do thou give unto us abundance of wealth, food and strength."[12]

II.17

They take up this fire which is collected in the platter. Having carried it by the southern door, he deposits the Anvāhāryapacana fire with the mantra, "*Bhūr bhuvaḥ,* wind is the breath. May this Agni be dear to us together with the cattle. Do thou cook delicious food for the son and the grandson."[1] I deposit thee, O lord of vows, with the vow of these gods." (He mentions the name of the Ṛṣi) as the Ṛṣi may be; (he mentions the gotra) as the gotra may be. (He further adds) "with the Gāyatrī metre." He throws a piece of gold towards the north with the formula, "Do thou be born with thy own body." He throws this silver piece towards a low caste or an unknown person. (Thereby) he casts away the distress itself. So says the Brāhmaṇa. Alternatively, he deposits the Anvāhāryapacana from the Gārhapatya itself. "Prajāpati created Agni. He became frightened that he would burn him. He (Prajāpati) divided his greatness in three parts, for peace and non-burning." So goes the Brāhmaṇa, He then prays to him with the verse, "May these riches come to me. May I live here together with these offspring. May the manifold food remain here. O Jātavedas, do thou shine in the midst of the wealth."[2]

Having returned by the route by which he had gone, he puts (on the fire) a faggot to be carried forth. He puts it at such time that he would think the Āhavanīya fire would be set up when the sun is half arisen. So it happens. Supporting (sand) is arranged. The horse which is harnessed for the first time and which is washed stands towards the east. Then he says to the Udgātṛ, "Do you chant Vāmadevya Sāman." He lifts up that (fire) with the verses, "I lift thee up for vigour and strength, the sprinkler for might, long life and splendour. Thou art the smiter of enemies, the smiter of evils—O Agni, being pleased, do thou come to us with thy greatness among the gods (i.e.) heavan thy soul which has entered the cattle and thy prosperity which pervades among men—From the heaven, earth, midregion, wind, cattle and plants wherever O Jātavedas, thou art generated, do thou, O Agni, come

12. TBr.I.2.1.20-21

1. TBr.I.1.7.1
2. TBr.I.2.1.2

अभिसंपादयेदित्येतदपरम् । अश्वं पूर्वं नयन्ति । तमनुमन्त्रयते प्राचीमनु प्रदिशं प्रेहि विद्वानग्नेरग्रे पुरो अग्निर्भवेह । विश्वा आशा दीद्यानो विभाह्यूर्जं नो धेहि द्विपदे चतुष्पद इति । विषुवत्युपरमन्ति विक्रमस्व महाꣳअसि वेदिषन्मानुषेभ्यस्त्रिषु लोकेषु जागृहीति । अथोपातियन्त्यन्वग्निरुष-सामग्रमख्यदन्वहानि प्रथमो जातवेदाः । अनु सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवी आततानेति । अथैतेनाश्वेन प्राचोत्तरतः पार्श्वतः संभाराणामाक्रमयति यथाहितस्याग्नेरङ्गारा अभ्यववर्तेरन्निति । अथैनं प्रदक्षिणमावर्त्याद्भिरभ्युक्ष्योदञ्चमुत्सृजति । स एषो ऽध्वर्योर्भवति । अन्यं ब्रह्मणे ददाति । अथ प्रदक्षिणमावृत्येध्मं प्रतिष्ठापयति यदिदं दिवो यददः पृथिव्याः संविदाने रोदसी संबभूवतुः ।तयोः पृष्ठे सीदतु जातवेदाः शम्भूः प्रजाभ्यस्तनुवे स्योनः ॥ प्राणं त्वामृत आदधाम्यन्नादमन्नाद्याय गोप्तारं गुप्त्या इति । अथोद्गातारमाह बृहद्वारवन्तीयꣳ श्यैतमिति गायेति । सर्वाणि संप्रेष्यति। बृहति गीयमान आहवनीयमादधाति भूर्भुवः सुवरर्कश्चक्षुस्तदसौ सूर्यस्तदयमग्निः संप्रियः पशुभिर्भुवत् । यत्ते शुक्र शुक्रं वर्चः शुक्रा तनूः शुक्रं ज्योतिरजस्रं तेन मे दीदिहि तेन त्वादधे ऽग्निनाग्ने ब्रह्मणा अमीषां त्वा देवानां व्रतपते व्रतेनादधामीति । यथर्षि यथागोत्रम् । गायत्रेण छन्दसेति । उत्तरतो हिरण्यशल्कमुपास्यति स्वया तनुवा संभवेति ।

hither, being pleased."[3] He first lifts up at this height, then at this, then at this. He lifts up lower and lower than the head. So the Brāhmaṇa[4] says. There is a view that while taking up the fire one should attain these heights.

The horse is led in front. He follows him with the verse, "O Agni, do thou, knowing, go ahead towards the east. Do thou become Agni going ahead of Agni. Illuminating all directions, do thou shine. Do thou grant strength to our biped and quadruped."[5] They halt in the middle with the verse, "Do thou take a stride, thou art great. Taking a seat for men, do thou go on burning in the three worlds."[6] Then they go ahead with the verse, "Jātavedas Agni has appeared following the Uṣas first of all; he has appeared following the rays of the sun on all sides; he is spread along the heaven and earth."[7] He makes the horse facing the east tread on the northern side of the substances (spread in the fire-place) so that the embers of the deposited fire would pass on (the foot-print of the horse). Then having turned him (the horse) by the right and having sprinkled water over him, he releases him towards the north. He (the horse) belongs to the Adhvaryu. (The sacrificer) gives another one to the Brahman.

Turning by the right (the Adhvaryu) deposits the burning faggot (in the fire-place) with the mantras, "This which belonging to the heaven (stands on the earth) that which belonging to the earth (stands in the heaven)—the heaven and earth knowing both of them have come together. May the Jātavedas Agni, doing good to the offspring and bringing happiness to (my) body sit on the surface of both of them.[8] (O Āhavanīya) I deposit thee the life in the immortal—the food-eater for food, the protector for protection."[9] Then he says to the Udgātṛ, "Do you chant the Bṛhat, Vāravantīya and Śyaita Sāmans." He gives the call with regard to all (other Sāmans).[10] While the Bṛhat Sāman is being chanted, he deposits the Āhavanīya fire, with the mantras, "*Bhūr bhuvaḥ suvaḥ* fire is the eye. It is this sun, May he be dear (to us) together with the cattle. O shining, what is thy shining strength, shining form, shining non-interrupted light, do thou shine thereby for me. I set thee up therewith O Agni, with the fire the Brāhman.[11] O lord of vows, I deposit thee with

3. TBr.I.2.1.21,22
4. TBr.I.1.5.7
5. TBr. I.1.7.1
6. TBr. I.2.1.23
7. TS IV.1.2.1
8. cf. the mythical origin of the saline soil as laid down in TBr.I.1.3.1-2
9. TBr.I.2.1.23-24
10. If the sacrificer desires the chanting of certain additional Sāmans following the directions in other schools.
11. TBr.I.1.7.1.2; I.2.1.24

अथैतꣳ राजतं वृषलाय वाज्ञाताय वातिप्रयच्छति । आर्तिमेवातिप्रयच्छतीति ब्राह्मणम् । अथैनमुपतिष्ठत आनशे व्यानशे सर्वमायुर्व्यानश इति । अत्रैतावग्नी आदधाति सभ्यं चावसथीयं च । रथचक्रं प्रवर्तयति संततं गार्हपत्यादाहवनीयात् ॥ १७ ॥

सर्वौषधेन व्याहृतीभिरग्नीञ्छमयित्वा पञ्चपञ्च नानावृक्षीयाः समिधोऽभ्यज्याभिदधाति समिध्यमानः प्रथमो नु धर्म इत्येताभिः पञ्चभिरायुर्दा अग्ने हविषो जुषाण इत्येतामपोद्धृत्य । अथ प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य जघनेन गार्हपत्यं तिष्ठꣳस्तनूभिरुपतिष्ठते ये ते अग्ने शिवे तनुवौ विराट् च स्वराट् च ते मा विशतां ते मा जिन्वताम् । ये ते अग्ने शिवे तनुवौ सम्राट् चाभिभूश्च ते मा विशतां ते मा जिन्वताम् । ये ते अग्ने शिवे तनुवौ विभूश्च परिभूश्च ते मा विशतां ते मा जिन्वताम् । ये ते अग्ने शिवे तनुवौ प्रभ्वी च प्रभूतिश्च ते मा विशतां ते मा जिन्वताम् । यास्ते अग्ने शिवास्तनुवस्ताभिस्त्वादध इति । सर्वाभिर्गार्हपत्यम् । सर्वाभिरन्वाहार्यपचनम् । सर्वाभिराहवनीयम् । अथ घोरास्तनूरनुदिशति यास्ते अग्ने घोरास्तनुवस्ताभिरमुं गच्छेति । अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति । अथाप उपस्पृश्य विराजक्रमैरुपतिष्ठते । नर्य प्रजां मे गोपाय। अमृतत्वाय जीवसे । जातां जनिष्यमाणां च । अमृते सत्ये प्रतिष्ठितामिति गार्हपत्यम् । अथर्व पितुं मे गोपाय । रसमन्नमिहायुषे । अदब्धायोऽशीत-

the vow of gods N.N."[12] (He mentions) as the Ṛṣi may be, as the gotra may be. (He further adds) "with the Gāyatrī metre."

He throws away a piece of gold with the formula, "Do thou be born with thy own body." He throws away a piece of silver to a low caste or an unknown person. "(Thereby) he casts away the distress," So says the Brāhmaṇa. Then he prays to him with the formula, "I have attained, I have received, I have received all life."[13] At this stage he sets these two fires—Sabhya and Āvasathiya. He rotates the chariot-wheel continously from the Gārhaptya to the Āhavanīya.

II.18

Having pacified the fires with all grains[1] and the Vyāhṛtis, he puts (on them) fire-sticks of various trees,[2] five each, having first besmeared them (with ghee), with the five consecutive verses (from the Anuvāka TBr I.2.1) excluding the verse *āyur dā agne haviṣo juṣāṇaḥ,*" Agni, being enkindled, first (among the gods), the law, possessed of all wealth, bright-haired, covered with ghee, purifier, a good offerer, is furnished with rays for offering—Agni is ghee-faced, born in ghee, enkindled with ghee, ghee is his food, ghee-dotted rivers carry ghee, drinking ghee, do thou offer to gods skilfully—O young Agni, gods made you, being enkindled, the carrier of oblations. They kept an eye impelling thought[3] on (thee who art) widely clearing born in ghee, being offered and bright—O Agni, the holy priests enkindled thee being offered since long with ghee and good fire-sticks. Thou growing with plants and sprinkled with ghee spreadest thyself widely over earthly expanses—(The priest) enkindling decorates the fire having the face of ghee, maintaining the holy order like Mitra. Being enkindled, shining like a banner in sacrifices, (Agni) promotes our brilliant talent."[4] Turning by the right and hastening towards the west and standing to the rear of the Gārhapatya the (sacrificer) prays (to the Gārhapatya) with Tanu formulas, "Thy two forms, O Agni, which are auspicious, Virāt and Svarāṭ, may they enter into me, may they impel me. Thy forms, O Agni, which are auspicious, Samrāṭ and Abhibhū, may they enter into me, may they impel me. Thy forms, O Agni, which are auspicious, Vibhū and Paribhū, may they enter

12. cf BaudhŚS II.16
13. TBr.I.1,7,2; I.2.1.24

1. By the word *sarvauṣadha* Sāyaṇa's *Ādhānaprayoga* called *Yajñatantrasudhānidhi* and the commentary *subodhinī* on BaudhŚS understand the various parts and products of plants, namely, plants, flower of parched corns, flowers, wood, fruit, root and blades.
2. Respectively of Aśvattha, Udumbara, Palāśa, Śamī and Vikaṅkata.
3. It would be better to read *codayanmati* instead of *ovati* following ṚV V.8.6.
4. TBr.I.2.1.10-13

तनो । अविषं नः पितुं कृण्वित्यन्वाहार्यपचनम् । शꣳस्य पशून्मे गोपाय द्विपादो ये चतुष्पदः । अष्टाशफाश्च य इहाग्रे । ये चैकशफा आशुगा इत्याहवनीयम् । सप्रथ सभां मे गोपाय । ये च सभ्याः सभासदः । तानिन्द्रियावतः कुरु । सर्वमायुरुपासतामिति सभ्यम् । अहे बुध्निय मन्त्रं मे गोपाय । यमृषयस्त्रयिविदा विदुः । ऋचः सामानि यजूꣳषि । सा हि श्रीरमृता सतामित्यावसथीयम् । अथ गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा समिद्वत्याहवनीये पूर्णाहुतिं जुहोति सप्त ते अग्ने समिधः सप्त जिह्वा इति । पूर्णाहुतौ वरं ददाति । अथैतान्यग्निहोत्रपात्राणि प्रक्षालितान्युत्तरेण गार्हपत्यमुपसादयति कूर्चे वा सूनायां वा स्थालीꣳ सस्रुवाꣳ स्रुचमभिद्योतनꣳ समिधमिति । अथैतामग्निहोत्रीं दक्षिणत उदीचीꣳ स्थापयित्वा ब्राह्मणो दोग्धि । पूर्वौ दुह्यात् । अपरौ दुह्यात् । न संमृशेत् । द्वयोर्दुह्यात्पशुकामस्येति । अधिश्रित्योत्तरमानयति । अथैतदग्निहोत्रमग्रेणाहवनीयं पर्याहृत्य पूर्वया द्वारा प्रपाद्य जघनेन

into me, may they impel me. Thy forms, O Agni, which are auspicious, Prabhvī and Prabhūti, may they enter into me, may they impel me. Thy forms, O Agni, which are auspicious, I set thee up with them."[5] With all (formulas) the Gārhapatya, with all the Anvāhāryapacana and with all the Āhavanīya. (The Adhvaryu) assigns the dreadful bodies with the formula, "O Agni, do thou go to N.N. with those which are your dreadful bodies."[6] Here the sacrificer mentally thinks of him whom he hates.

Having touched water, he prays with the Virājakrama formulas. To the Gārhapatya with the verse, "O manly (Agni), do thou guard my offspring, born and to be born, stabilised in immortanity and truth, for imortality and life."[7] To the Anvāhāryapacana with the verse, "O Atharva, do thou guard here my nourishment -drink and food for long life. Do thou whose life is uninjured and whose body is hot, make our nourishment poisonless."[8] To the Āhavanīya with the verse, "O praiseworthy Agni, do thou guard here my cattle the two-footed and four-footed, eight-hoofed and one-hoofed, swift-goers."[9] To the Sabhya with the verse, "O spreading wide, do thou guard my meeting place and the members sitting at that place. Do thou make them rich in strength. May they attain the whole life."[10] To the Āvasathīya with the verse, "O Ahi Budhniya, do thou guard my prayer which the Ṛṣis studying the three Vedas have known, namely, the Ṛk, Sāman and Yajus. That is the immortal wealth of the good."[11] Having melted clarified butter over the Gārhapatya fire, having purified it and having taken up four spoonfuls in the ladle (the Adhvaryu) offers a Pūrṇāhuti on the Āhavanīya fire on which he has put a fire-stick, with the verse, "Seven are thy fire-sticks, O Agni, seven thy tongues, seven Ṛṣis, seven dear abodes, seven priestshoods, sacrifice to thee, sevenfold, do thou fill seven birth-places with ghee."[12] At the Pūrṇāhuti, (the sacrificer gives boon (to the Adhvaryu).

(The Adhvaryu) places these Agnihotra-implements which have already been cleansed, towards the north of the Gārhapatya either upon a bundle of grass or in a wicker-work basket - a vessel together with a spoon, a ladle, an illuminator and a fire-stick. Having made the Agnihotra-cow to stand towards the south and facing the north, a brāhmaṇa milks her. He should milk the front two udders, (then) he should milk the rear two udders, he should not touch together (the two sets of

5. TBr.I.1.7.2,3
6. TBr.I.1.7.3
7. TBr.I.2.1.25
8. TBr.I.2.1.25
9. TBr.I.2.1.25
10. TBr.I.2.1.26
11. TBr.I.2.1.26
12. TS.I.5.3.2

गार्हपत्यमुपसाद्य तस्मिन्नग्निहोत्रविधिं चेष्टित्वा समिधमुपयत्य प्राङ् हरति । जघनेनाहवनीयमुपसादयति कूर्चे । अत्रैताः समिधं मध्यत आहवनीयस्याभ्यादधाति तूष्णीम् । तस्यामादीप्तायां प्रतिमुखं द्विर्जुहोत्युच्च माष्टर्यैव च माष्टर्युभयमवाप्नोतीति ब्राह्मणम् । द्विरङ्गुल्या प्राश्योदङ् पर्यावृत्य प्राचीनदण्डया स्रुचा भक्षयति । निर्णिज्य स्रुचं निष्टप्याद्भिः पूरयित्वोदगुद्दिशति । सप्तर्षीनेव प्रीणातीति ब्राह्मणम् । हुत्वोपसमिन्द्धे ब्रह्मवर्चसस्य समिद्ध्यै: । अपो निनयत्यवभृथस्यैव रूपमकरिति ब्राह्मणम् ॥ १८ ॥

अथ परिकर्मिणं बर्हिर्लावं प्रहिणोति । आहृतं वा यजुषा करोति । अथ पृष्ठ्याः स्तीर्त्वापः प्रणीयाग्नेयमष्टाकपालं निर्वप्स्यन्दशहोतारं व्याचक्षीत । सामिधेनीरनुवक्ष्यन्दशहोतारं व्याचक्षीत । श्रपयित्वा-सादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषो ऽग्निर्मूर्धा भुव इति । त्रिष्टुभौ संयाज्ये । अन्वा-हार्यमासाद्याग्न्याधेयदक्षिणा ददाति । आ द्वादशभ्यो ददाति । कामं भूयसीर्ददाति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । अथ तदानीमेव पृष्ठ्याः स्तीर्त्वापः प्रणीयैन्द्राग्नमेकादशकपालं निर्वपत्यादित्यं चरुम् । घृत एष चरुर्भवति । शृते नेदीयसि

udders). For a sacrificer desiring cattle he should draw the milk of two cows. (In that case) having placed (milk of the first cow) on the fire, (the Adhvaryu) brings into that milk the other (milk). Having brought around this Agnihotra along the front of the Āhavanīya, having brought it (into the Gārhapatya chamber) through the eastern door, having placed it to the rear of the Gārhapatya, having performed on it the rite pertaining to the Agnihotra,[13] having supported (the ladle) with a fire-stick, (the Adhvaryu) carries it forward. He keeps it down upon a bundle of grass to the rear of the Āhavanīya fire. He puts the fire-stick in the middle of the Āhavanīya without reciting any formula. When it has caught fire, he offers milk twice with the ladle facing opposite direction. He wipes the ladle upwards and then downwards (from the bowl to the beak and then from the beak to the bowl). (Thereby) he secures both. So says the Brāhmaṇa. Having consumed (the smearings) twice with the (fore) finger, having turned around towards the north, he consumes (the milk) out of the ladle held with its handle towards the east. Having cleansed the ladle, having heated and having filled with water, he tosses (that water) towards the north. (Thereby) he gratifies the seven Ṛṣis. So says the Brāhmaṇa. After having made the offering he adds fuel to the fire for the enkindling of Brahman-splendour. He pours down the water. (Thereby) he renders the form of Avabhṛtha. So says the Brāhmaṇa.

II.19

(The Adhvaryu) sends off an assistant to cut Barhis, or he recites the relevant Yajus with reference to the already fetched one. Having strewn the Pṛṣṭhyā line and having carried forth Praṇītā water, he should utter the Dasahotṛ formula while he is about to pour out paddy for a cake on eight potsherds to Agni. The Hotṛ should utter the Daśahotṛ formula when he is about to recite the Sāmidhenī verses. After having baked the cake, (the Adhvaryu) places it (within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayāja - offerings and the two Vārtraghna Ājyabhāgas.[1] (The puronuvākyā-yājyā verses) for the principal offering are respectively *agnir mūrdhā divaḥ* and *bhuvo yajñasya*. The puronuvākyā and yājyā verses for the Sviṣṭakṛt offering are in Triṣṭubh metre.[2] Having placed the Anvāhārya cooked rice (within the altar), (the sacrificer) gives away the Dakṣiṇās pertaining to the setting of fires. He gives up to twelve (cows). He gives even more if he so desires.

13. Cf BaudhŚS' III.5

1. Namely the verses *agnir vṛtrāṇi jaṅghanat* .... and *tvaṁ somā's i satpatis* ... (TS IV.3.13.1) as the puronuvākyās respectively at the two Ājyabhāga offerings.
2. Namely, *piprīhi devān* ... and *agne yad adya* ... TS IV. 3.13.4

वाज्यमानयति । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषोरिन्द्राग्नी रोचना दिवः श्नथद्वृत्रमित्यैन्द्राग्नस्य । अदितिर्न उरुष्यतु महीमू षु मातरमित्यादित्यस्य । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासाद्याथैतं चरुं व्युद्धृत्य चत्वार आर्षेयाः प्राश्नन्ति । दिशामेव ज्योतिषि जुहोतीति ब्राह्मणम् । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् ॥ १९ ॥

अत्रैतद् द्वादशाहं व्रतं चरति । तस्यैतद् व्रतम् । नानृतं वदति । न माꣳसमश्नाति न स्त्रियमुपैति । नास्य पल्पूलनेन वासः पल्पूलयन्ति । अमृन्मयपाय्यशूद्रोच्छिष्टी । स्वयं पादौ प्रक्षालयते । न लवणमश्नाति । न कौशीधान्यमन्यत्र तिलेभ्यः । प्राङुच्चारः स्वयꣳ समिध आहरमाणोऽग्नीनामन्ते संविशति । अजस्रा अस्यैते द्वादशाहमग्नयो भवन्ति । नास्य ब्राह्मणो ऽनाश्वान्गृहे वसति । अग्निहोत्रोच्छेषणव्रतो वा यजमानो भवति। भक्तमु पत्न्या आहरन्ति । अथ द्वादशसु व्युष्टासु पृष्ठ्याꣳ स्तीर्त्वापः प्रणीयाग्नये पवमानाय पुरोडाशमष्टाकपालं निर्वपति । श्रपयित्वासादयति। तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषो ऽग्न आयूꣳषि पवसे ऽग्ने पवस्वेति । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासाद्य त्रिꣳशन्मानꣳ हिरण्यं ददाति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम्।अथ तदानीमेव पृष्ठ्याꣳ स्तीर्त्वापः प्रणीयाग्नये पावकाय

This Iṣṭi comes to the conclusion consequent upon the pouring down of the Praṇītā water and the Viṣṇu-steps (by the sacrificer). The sacrificer releases his vow.

At the same time, having strewn the Pṛṣṭhyā line and having carried forth Praṇītā water, the Adhvaryu pours out paddy for a cake on eleven potsherds for Indra-Agni and rice for Aditi. This rice is cooked in ghee, or when the rice is almost cooked, he pours ghee into it. Having baked and cooked (the oblations), he places (them within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayāja - offerings and Vārtraghna Ājyabhāgas. The puronuvākyā-yājyās of the principal offerings are: *indrāgnī rocanā divaḥ*[3]... and *śnathad vṛtram* ... for (the cake to) Indra-Agni and *aditir na uruṣyatu*...[4] and *mahīm u ṣu mātaram*...[4] for (the cooked rice to) Aditi. The puronuvākyā - yājyā for the Sviṣṭakṛt offering should be in the Triṣṭubh metre. The sacrificer places the Anvāhārya cooked rice (within the altar) and distributes the cooked rice (for Aditi). The four priests consume (that rice). (Thereby the sacrificer) makes offering in the lustre of the directions. So says the Brāhmaṇa. This Iṣṭi comes to an end with the pouring down of Praṇītā-water and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

II.20

At this stage (the sacrificer) observes the twelve day's vow. This is his vow: He does not speak untruth, does not eat flesh; does not approach his wife (for sexual intercourse); his garment is not washed with (water impregnated with) alkaline salt; he does not drink water with an earthen pot; he does not allow a Śūdra to eat food left by him; he washes his feet himself; he does not eat salt, does not eat leguminous grains except sesamum; going towards the east and himself fetching fire-sticks, he lies down in the vicinity of fires; his fires are preserved for twelve days; a brāhmaṇa does not stay at his house without having taken food; he, if possible, lives on the remnants of Agnihotra (milk). Boiled rice is brought to the sacrificer's wife.

After twleve days are over, (the Adhvaryu) having strewn the Pṛṣṭhyā line and having carried forth Praṇītā-water, pours out (paddy for) a cake on eight potsherds to Pavamāna Agni. Having baked the cake, he places it (within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayāja-offerings and Vārtraghna Ājyabhāgas. The puronuvākyā and yājyā for the principal offering are *agna āyūṁṣi pavase*... and *agne pavasva*... The puronuvākyā-yājyā for the Sviṣṭakṛt-offering are in Triṣṭubh metre. Having placed the Anvāhārya rice (within the altar), (the sacrificer) gives away (as Dakṣiṇā) thirty Mānas of gold. This Iṣṭi comes to an end with the pouring down of Praṇītā water and the Viṣṇu-strides (by the sacrificer). (The

3. TS IV.2.11.1
4. TS I.5.11.5.

पुरोडाशमष्टाकपालं निर्वपत्यग्नये शुचये । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषोरग्ने पावक स नः पावकाग्निः शुचिव्रततम उदग्ने शुचयस्तवेति । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासाद्य त्रिꣳशन्मानचत्वारिꣳशन्माने हिरण्ये ददाति। संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् ॥ २० ॥

अथातो ऽन्वारम्भस्यैव मीमाꣳसा । अन्वारम्भं पौर्णमास्याः समानोपवसथं करोति । अथ प्रातर्हुते ऽग्निहोत्रे पुरापां प्रणयनाद्गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा चतुर्होतारं मनसानुद्रुत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा सारस्वतौ होमौ जुहोति । पूर्णा पश्चादित्यनुद्रुत्याग्नीषोमाविति जुहोति । अपरं चतुर्गृहीतं गृहीत्वा निवेशनी संगमनी वसूनामित्यनुद्रुत्य यत्ते देवा अदधुर्भागधेयमिति जुहोति । अथ पृष्ठ्याꣳ स्तीर्त्वापः प्रणीयाग्नावैष्णवमेकादशकपालं निर्वपति सरस्वत्यै चरुꣳ सरस्वते द्वादशकपालमिति । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषामग्नाविष्णू अग्नाविष्णू प्र णो देव्या नो दिवः पीपिवाꣳसꣳ सरस्वत स्तनं ये ते सरस्व ऊर्मय इति । त्रिष्टुभौ

sacrificer) releases his vow. Having strewn the Pṛṣṭhyā line at the same time and having carried forth Praṇītā water, (the Adhvaryu) pours out (paddy) for (a cake on) eight potsherds for Pāvaka Agni (and also) for Śuci Agni. Having baked, he deposits them (within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayāja-offerings and the Ājyabhāgas are Vārtraghna. The puronuvākyā-yājyā for the principal oblations are *agne pāvaka...*[5] and *sa naḥ pāvaka...*[5] (for Pāvaka Agni), and *agniḥ śucivratatamaḥ...*[5] and *ud agne śucayas tava...*[5] for Suci Agni The puronuvakyā-yājyā for the Sviṣṭakṛt offering should be in Triṣṭubh metre. Having deposited the Anvāhārya cooked rice (within the altar), (the sacrificer) gives away thirty Mānas and forty Mānas of gold as Dakṣiṇā. This Iṣṭi comes to a conclusion with the pouring down of Praṇītā-water and the Viṣṇu-strides (by the sacrificer).

II.21

Now the consideration of the Anvārambha (sacrifice). One should perform the Anvārambha sacrifice with the Upavasatha day common to the Full-moon sacrifice. After the Agnihotra has been offered in the morning, prior to the carrying forth of Praṇītā water, having melted clarified butter over the Gārhapatya, having purified it, having taken up four spoonfuls in the ladle, having gone mentally over the Caturhotṛ formula, (the Adhvaryu) makes an offering with svāhā on the Āhavanīya while the sacrificer has touched him. Having taken up another four spoonfuls, he makes two offerings to Sarasvat. He recites the verse, "Full to the rear and full in front, in the middle of the full-moon, she has been victorious. Let the gods dwelling together rejoice here in her in the highest firmament."[1] He makes the offering with the verse, "O Agni and Soma, the first in strength, do you quicken the Vasus, Rudras, Ādityas here. Rejoice in him with full-moon in the midst, you grown with holy power, won by good deeds and allot to us wealth together with heroes."[1] Having taken up another four spoonfuls, he recites the verse, "Holder and gatherer of riches, clad in all rich forms, granting a thousandfold prosperity, the fortunate one has come to us providing with radiance."[1] He makes the offering with the verse, "The share in greatness which the gods dwelling together have bestowed on thee, O new-moon, therewith do thou fill our sacrifice, O thou of every boon. Grant us wealth of good heroes, O fortunate one."[1]

Having strewn the Pṛṣṭhyā line and having carried forth the Praṇītā-water (the Adhvaryu) pours out (paddy) for (a cake) on eleven potsherds for Agni-Viṣṇu for cooked rice to Sarasvatī and (a cake) on twelve potsherds to Sarasvant. Having baked (and cooked), he deposits them (within the altar). For this (Iṣṭi) there

5. TS I.3.14.7-8
1. TS.III.5.1.1.

संयाज्ये । अन्वाहार्यमासाद्य मिथुनौ गावौ ददाति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यां यजते। संतिष्ठते ऽग्न्याधेयः संतिष्ठते ऽग्न्याधेयम् ॥ २१ ॥ षष्ठः ॥

॥ इति द्वितीयः प्रश्नः ॥

should be fifteen Sāmidhenī verses, five Prayāja offerings, and the Ājyabhāgas should be Vārtraghna. The puronuvākyā-yājyās for the principal offerings are: *agnāviṣṇū (mahi tad vām)*..[2] and *agnāviṣṇū (mahi dhāma)*...[2] for Agni-Viṣṇu, *pra ṇo devī*...[2] and *ā no divaḥ*...[2] for Sarasvatī, *pīpivāṁsam, sarasvata stanam*...[3] and *ye te sarasva ūrmayaḥ*...[3] for Sarasvant, The puronuvakya-yajya for Sviṣṭakṛt offering should be those in Triṣṭubh metre. Having deposited the Anvāhārya cooked rice (within the altar) (the sacrificer) gives away a pair of cattle (as Dakṣiṇā). This Iṣṭi comes to an end with the pouring down of Praṇītā water and the Viṣṇu strides (by the sacrificer). (The sacrificer) releases the vow. Then he performs the Full-moon and Vaimṛdha sacrifices. The setting of fires thus, comes to an end, the setting of fires comes to an end.

CHAPTER II ENDS.

2. TS I.8.22.1
3. TS.III.1.11.2

अग्नीन्पुनराधास्यमानो भवति । तदाहु : कृतयजुः संभृतसंभारो भवति न संभृत्याः संभारा न यजुः कर्तव्यमिति । अथो खलु संभृत्या एव संभाराः कर्तव्यं यजुः पुनराधेयस्य समृद्ध्या इति । स उपकल्पयते पुनर्निष्कृतꣳ रथं पुनरुत्स्यूतं वासः पुनरुत्सृष्टमनड्वाहं दर्भकुलायं तिस्रो दर्भमयीर्विसूर्मिकाः । प्रज्ञाता आग्न्याधेयिकाः संभाराः । सा याषाढ्याः पौर्णमास्याः पुरस्तादमावास्या भवति सा सकृत्संवत्सरस्य पुनर्वसुभ्याꣳ संपद्यते तस्यामादधीतेति । तस्या उपवसथे ऽरण्योरग्नीन्समारोह्योदवसाय मथित्वाग्नीन्विहृत्याग्नेयमष्टाकपालं निर्वपति वैश्वानरं द्वादशकपाल- मग्निमुद्वासयिष्यन्निति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ तदानी- मेवाद्भिरग्नीन्समुक्ष्य ब्रह्मौदनꣳ श्रपयित्वोपवसति । अथ प्रातराग्न्याधेयिकं कर्म तायते । एतावदेव नाना। यदमुत्र मुञ्जकुलायं तदिह दर्भकुलायम् । यो ऽमुत्रेध्मः प्रणयनीयः स इह दर्भमयीर्विसूर्मिकाः । दर्भैर्गार्हपत्यमादधाति दर्भैरन्वाहार्यपचनं दर्भैराहवनीयम् । दर्भैर्गार्हपत्यमादधाति । आधाने सर्पराज्ञीर्ऋचो ऽनुवर्तयति ॥ १ ॥

भूमिर्भूम्ना द्यौर्वरिणेति चतस्रो गार्हपत्ये तिस्र आहवनीये । समानं कर्मा रथचक्रात् । एतावदेव नाना । यदमुत्र तूष्णीमग्निहोत्रं तदिह सप्त ते

CHAPTER - III
RESETTING OF THE FIRES

III.1

(Now about one who) is going to reset his fires. They say, "(the Adhvaryu) had (already) recited the yajus (pertaining to the setting) and had procured the substances. (Therefore, at the resetting) the substances need not be procured, nor is the yajus to be recited. (This is not correct). The substances are indeed to be procured and the yajus (also) is to be recited for the accomplishment of the resetting."[1] He (the sacrificer) procures a refurnished chariot, resewn garment, a bull who is let loose again, a web of darbha-grass and three handfuls of darbha-grass. The substances pertaining to the setting of fires are well-known. The new-moon day which precedes the full-moon of the month of Āṣāḍha coalesces with the Punarvasu constellation only once in a year; one should reset on that day.

On the Upavasatha of that day, having consigned the fires into the kindling woods, having gone away, having churned the fire and having spread out fires (the Adhvaryu) who is going to dispose of the (old) fire pours out paddy for (a cake on) eight potsherds for Agni and another on twelve potsherds for Vaiśvānara Agni. That Iṣṭi comes to a conclusion with the established procedure. Subsequently, having effused the fires with water and having cooked Brahmaudana (the sacrificer) observes the Upavasatha vow. Next morning the rite pertaining to the setting of fires starts. This much is different: There it is a web of muñja grass here it is a web of darbha-grass. There it is a faggot to be carried forth; here are bundles of darbha-grass. One sets up the Gārhapatya with darbha-blades; the Anvāhāryapacana with darbha-blades; the Āhavanīya with darbha-blades. When he sets up the Gārhapatya, he adds the Sarparājñī verses[2] in recitation.

III.2

Four with regard to the Gārhapatya: "Thou art the earth in depth, sky in width, mid-region in greatness. In thy lap, O goddess Aditi, I place Agni the food-eater for the eating of food—The spotted bull has come and reached again the mother and

1. TS. I. 5. 2.4
2. TS. I. 5.3

अग्ने समिधः सप्त जिह्वा इति जुहोति । यो ऽमुत्राग्नेयो ऽष्टाकपालः स इहाग्नेयः पञ्चकपालः । तस्य प्रयाजेषु चतस्रो विभक्तीर्दधात्यग्न आयाहि वीतये समिधो अग्न आज्यस्य वियन्त्वग्निं दूतं वृणीमहे तनूनपादग्न आज्यस्य वेत्वग्निनाग्निः समिध्यत इडो अग्न आज्यस्य वियन्त्वग्निर्वृत्राणि जङ्घनद्बर्हिरग्न आज्यस्य वेत्विति । स्वयꣳ संपन्न उत्तमः प्रयाजः । अथात आज्यभागयोरेव मीमाꣳसा । वार्त्रघ्नावाज्यभागौ स्यातामित्येके । वृधन्वन्तावाज्यभागौ स्यातामित्येके । अग्निꣳ स्तोमेन बोधय त्वं नः सोमेत्येतौ स्यातामित्येके । अग्न आयूꣳषि पवसे ऽग्ने पवस्वेत्येतौ स्यातामित्येके । यत्पवमानं तत्सोमरूपम् । पङ्क्त्यौ हविषो ऽग्ने तमद्याधा

the father, faring to the heaven—Thirty abodes shine forth. Speech took resort (in them) for the sun. Do thou leave away (O fire, our harshness). Carry (our oblations) day by day—The brilliance of this (fire) moves within (heaven and earth) expirating and inspirating. The great (sun) has illumined the heaven."[1] Three with regard to the Āhavanīya: "O Fire, if I excited, disposed of thee through rage or misfortune; may that (disposal) of thine be recompensated. We reillumine thee. That lustre of thine, disposed by me through rage which is dispersed on the earth, may Ādityas, Viśve Devas and Vasus recompensate—May the adorable light rejoice in clarified butter; may it unite this scattered sacrifice. May Bṛhaspati accomplish it for us. May Viśve Devas rejoice here."[2] The procedure upto (the rotating of) the chariot-wheel is similar. This much is different: What is there the Agnihotra-offering without reciting any mantra, here he offers with the verse, "O Agni, seven thy tongues, seven Ṛṣis, seven dear abodes, seven priesthoods, sacrifice to thee sevenfold; do thou fill seven birth-places with ghee."[3] There is a cake on eight potsherds for Agni; here is a cake on five potsherds for Agni. To the Prayāja-yājyās in that Iṣṭi (the Hotṛ) adds four case-forms (as follows); (The first as) "O Agni, do thou come to consume (the oblation); O Agni, may the Samidhs consume the clarified butter." (The second) "We choose Agni as the messenger; O Agni, may Tanūnapāt consume the clarified butter" (The third) "Agni is enkindled together with Agni; O Agni, may the Iḍās consume the clarified butter." (The fourth) "May Agni dispel the evils, O Agni; may Barhis consume the clarified butter." The last Prayāja (yājyā) is self evident. Now the consideration of the two Ājyabhāgas. The Ājyabhāgas should be Vārtraghna. This is the view of some teachers. The Ājyabhāgas should be Vṛdhanvant. This is the view of some teachers. (The puronuvākyās of the Ājyabhāgas should be *agniṁ stomena bodhaya*[4] and *tvam naḥ soma*[5] .. respectively. This is the view of some teachers. They should be *agna āyūṁṣi pavase* and *agne pavasva svapā*.[6] This is the view of some teachers. (This is because) what is said to be "passing through" has the form of Soma. The puronuvākyā-yājyā of the principal offering are in Paṅkti metre, namely, *agne tam adya ..*[7] and *adhā hy agne.*[7] The Adhvaryu offers two oblations (of clarified butter) on both sides of the offering of the cake (that is, before and after) respectively with the verses, "Return with strength, return, O Agni, with food and life. Guard us again on all sides. Return with

1. TS. I. 5.3.1
2. TS. I. 5.3.2
3. TS. I.5.3.2
4. TS. IV.1.11.4
5. TS. II. 3.14.1
6. TS.I. 3.14.7
7. TS. IV. 4.4.7

ह्यग्र इति । अथ पुनरूर्जा सह रय्येत्यभितः पुरोडाशमाहुती जुहोति । अग्निं प्रति स्विष्टकृतं निराहाभिष्टे अद्य एभिर्नो अर्कैरिति संयाज्ये । अन्वाहार्यमासाद्य ॥ २ ॥

पुनराधेयदक्षिणा ददाति पुनर्निष्कृतꣳ रथं पुनरुत्स्यूतं वासः पुनरुत्सृष्टमनड्वाहम् । तस्यानूयाजेषु विभक्ती दधात्यग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः । भसन्नु ष प्र पूर्व्य इषं वुरीतावसे । देवं बर्हिर्वसुवने वसुधेयस्य वेत्वग्ने स्तोमं मनामहे सिध्रमद्य दिविस्पृशः । देवस्य द्रविणस्यवो देवो नराशꣳसो वसुवने वसुधेयस्य वेत्विति । स्वयꣳ संपन्न उत्तमो ऽनूयाजः । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । अथ तदानीमेव पृष्ठ्याꣳ स्तीर्त्वापः प्रणीयाग्निवारुणमेकादशकपाल-मनुनिर्वपति । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषस्त्वं नो अग्ने स त्वं नो अग्न इति । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासाद्यानड्वाहं ददाति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । संतिष्ठते पुनराधेयमिति। वृद्धिपुनराधेयम् । अथ वै भवति यः पराचीनं पुनराधेयादग्निमादधीत स एतान्होमाञ्जुहुयादिति । तृतीयमादधान आग्नेयस्य पञ्चकपालस्य पुरस्तात्स्विष्टकृतः स्रुवाहुतीरुपजुहोति लेकः सलेकः सुलेकस्ते न आदित्या आज्यं जुषाणा वियन्तु स्वाहा । केतः सकेतः सुकेतस्ते न आदित्या आज्यं जुषाणा वियन्तु स्वाहा । विवस्वाꣳ अदितिर्देवजूतिस्ते

wealth, O Agni, swell with the stream gaining all on every side.[8] The Hotṛ recites loudly with regard to Sviṣṭakṛt Agni. The puronuvākyā-yājyā are *ābhiṣ ṭe adya*[9] and *ebhir no arkaiḥ ...*[9] respectively. Having deposited the Anvāhārya cooked rice (within the altar).

III.3

(The sacrificer) gives away the Dakṣiṇās pertaining to the resetting of fires—refurnished chariot, resewn garment, a bull again let loose. To the Anūyāja-yājyās of that (sacrifice) (the Hotṛ) adds the two case-forms (as follows); (The first Anūyāja-yājyā is) "A person who delights in honouring and praying Agni through his prayers shines as the foremost. He would receive food for his sustenance."[1] May the divine Barhis accept the gift of wealth for the desirer of wealth (i.e. the sacrificer). "(The second Anūyaja-yājyā is)" We the desirers of wealth exclaim the desire-yielding praise of Agni residing in the heaven (as the sun).[2] May god Narāśaṁsa accept the gift of wealth for the desirer of wealth (i.e. the sacrificer)." The last Anūyaja is self-evident. This Iṣṭi comes to an end with the pouring down of Praṇītā-water and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

At the same time, (the Adhvaryu) having strewn the Pṛṣṭhyā line and having carried forth Praṇītā-water, pours out secondarily a cake on eleven potsherds to Agni-Viṣṇu. Having baked, he deposits (it within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayājas and the Ājyabhāgas should be Vārtraghna. The puronuvākyā-yājyā for the principal oblation are *tvam no agne ....*[3] and *sa tvam no agne ....*[3] The puronuvākyā-yājyā for the Sviṣṭakṛt offering should be in Triṣṭubh metre. Having deposited the Anvāhārya cooked rice (within the altar) (the sacrificer) gives away an ox. This Iṣṭi comes to an end with the pouring down of Praṇītā-water and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow. The resetting (of fires thus) comes to an end.

Now the resetting of fires for prosperity. It is indeed said, "One who sets up the fire subsequent to the resetting, should offer these oblations." In the third setting of fires (the Adhvaryu) offers prior to the Sviṣṭakṛt offering pertaining to the offering of a cake on five potsherds for Agni oblations by means of a spoon with the formulas, "Leka, Saleka and Suleka—may these Ādityas rejoicing, partake of clarified butter—Keta, Saketa and Suketa—may these Ādityas, rejoicing, partake of the clarified butter—Vivasvant, Aditi, Devajūti—may these Ādityas, rejoicing

8. TS.I. 5.3.3
9. TS. IV. 4.4.7

1. RV. II. 14.1
2. RV. V. 13.2
3. TS. II. 5.12.2

न आदित्या आज्यं जुषाणा वियन्तु स्वाहेति । संतिष्ठते तृतीयमाधानम् । अथापहृताग्नेर्नष्टारणीकस्य च ब्रह्मौदनेनैव प्रतिपद्यते । सिद्धमग्न्याधेयम् ॥ ३ ॥ प्रथमः ॥

पुरादित्यस्यांस्तमयाद्गार्हपत्यमुपसमाधायान्वाहार्यपचनमाहृत्य ज्वलन्तमाहवनीयमुद्धरति सायमाहुतये । पुरादित्यस्योदयाद्गार्हपत्यमुप-समाधायान्वाहार्यपचनमाहृत्य ज्वलन्तमाहवनीयमुद्धरति प्रातराहुतये । वाचा त्वा होत्रा प्राणेनोद्गात्रा चक्षुषाध्वर्युणा मनसा ब्रह्मणा श्रोत्रेणाग्नीधैतैस्त्वा पञ्चभिर्दैव्यैर्ऋत्विग्भिरुद्धरामि भूर्भुवः सुवरुद्ध्रियमाण उद्धर पाप्मनो मा यदविद्वान्यच्च विद्वाꣳश्चकार । अह्ना यदेनः कृतमस्ति पापꣳ सर्वस्मान्मोद्धृतो मुञ्च तस्मादिति सायम् । रात्रिया यदेनः कृतमस्ति पापꣳ सर्वस्मान्मोद्धृतो मुञ्च तस्मादिति प्रातः । अग्निं निदधात्यमृताहुतिममृतायां जुहोम्यग्निं पृथिव्याममृतस्य जित्यै । तयानन्तं काममितो जयेम प्रजापतिर्यं प्रथमो जिगायाग्निमग्नौ वैश्वानरे ऽमृतं जुहोमि स्वाहेति सायम् । सूर्यमग्नौ वैश्वानरे ऽमृतं जुहोमि स्वाहेति प्रातः । सायंप्रातरेवैषा पत्न्यन्वास्ते । सायꣳसायमित्येके । अथैतान्यग्निहोत्रपात्राणि प्रक्षालितान्युत्तरेण गार्हपत्यमुपसादयति कूर्चे वा सूनायां वा स्थालीꣳ सस्रुवाꣳ स्रुचमभिद्योतनꣳ समिधमिति । अथैतामग्निहोत्रीं दक्षिणत उदीचीꣳ स्थापयित्वा ब्राह्मणो दोग्धि । पूर्वौ दुह्याज्ज्येष्ठस्य ज्यैष्ठिनेयस्य यो वा गतश्रीः स्यात् । अपरौ दुह्यात्कनिष्ठस्य कानिष्ठिनेयस्य यो वा बुभूषेत् । न संमृशेत् ।

partake of clarified butter.[4] The third setting up (thus) comes to an end. In the case of one whose fires have been carried away or of one whose kindling woods are lost, (the Adhvaryu) begins the rite with (the offering of) Brahmaudana. The setting up of fires takes place as prescribed.

AGNIHOTRA-OFFERING
III.4

(The Adhvaryu) having added fuel to the Gārhapatya before sunset and having brought the Anvāhāryapacana, draws out flaming Āhavanīya for the evening (Agnihotra) offering. Having added fuel to the Gārhapatya before sunrise, and having fetched the Anvāhāryapacana, he draws out flaming Āhavanīya for the morning (Agnihotra) offering. (He draws with the formula), "I draw thee out with speech as the Hotṛ, Prāṇa as the Udgātṛ, the eye as the Adhvaryu, the mind as the Brahman, the ear as the Āgnīdhra—with these five divine priests (the sacrificer prays with the formula), "*Bhūr bhuvaḥ suvaḥ* (O Agni) being drawn out, do thou draw me out of the sin which I might have perpetrated knowingly or unknowingly. Whatever sin I have committed by day, do thou, drawn out, relieve me of all that" (thus in the evening). "... whatever sin I have committed by night, do thou, draw out, relieve me of all that" (thus in the morning). (The Adhvaryu) deposits the fire with the verse, "I offer the oblation of ambrosia into the ambrosia, the fire into the earth for the winning of immortality. May I win the unending desire through it which Prajāpati won first. I offer Agni into Agni, ambrosia into Vaiśvānara, svāhā." Thus in the evening. "... I offer Sūrya into Agni, ambrosia into Vaiśvānara, svāhā" in the morning. The sacrificer's wife is present in the evening and in the morning. According to some teachers every evening.

(The Adhvaryu) places towards the north of the Gārhapatya the Agnihotra-implements which have been washed, either on a bunch of darbha-grass or in a basket a vessel together with a spoon, ladle, illuminator and a fire-stick. Having made the Agnihotra-cow stand towards the south, facing north, a brāhmaṇa milks her. He should (first) milk the front two udders for a sacrificer who is the eldest brother, or the son of the eldest wife of his father or a *gataśrī*.[1] He should (first) milk the rear two udders for a sacrificer who is the youngest son or a son of the youngest wife or who desires prosperity. He should not touch all the udders together.[2] For

4. TS. I. 5.3. 3,4
1. One who has studied the Veda, or who is Rājanya or a village-chief, cf TS II. 5.4.4.
2. For the meaning of *na sammṛśet* cf C.G. Kashikar, *Sūtras of Bharadvāja* Part II. p. 147, Poona, 1964.

द्वयोर्दुह्यात्पशुकामस्येति। अधिश्रित्योत्तरमानयति। अथैतदग्निहोत्रमग्रेणा-हवनीयं पर्याहृत्य पूर्वया द्वारा प्रपाद्य जघनेन गार्हपत्यमुपसाद्याथ परिषिञ्चति ॥ ४ ॥

ऋतं त्वा सत्येन परिषिञ्चामीति सायं परिषिञ्चति। सत्यं त्वर्तेन परिषिञ्चामीति प्रातः। एवमेव हुत्वा परिषिञ्चति। अथ प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य जघनेन गार्हपत्यमुपविश्योदीचो ऽङ्गारान्निरूह्य व्यन्तान्कृत्वा तेष्वधिश्रित्याभिद्योतनेनाभिद्योतयत्यग्निस्ते तेजो मा प्रतिधाक्षीदिति। स्रुवेणापः प्रत्यानयत्यमृतमसीति। पुनरेवाभिद्योत्य त्रिः पर्यग्नि करोत्यन्तरितꣳ रक्षो ऽन्तरिता अरातय इति। वर्त्म कुर्वन्नुदगुद्वास्य प्रत्यूह्याङ्गारानादत्ते दक्षिणेन स्रुवꣳ समिधं च सव्येनाग्निहोत्रहवणीं देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति। गार्हपत्ये प्रतितपति प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातय इति त्रिः। अथ कूर्चे स्रुचं निधाय यजमानमामन्त्रयत ओमुन्नेष्यामीति। ओमुन्नयेति यजमानो ऽनुजानाति। अथ चतुरः स्रुवानुन्नयति पूर्णान्वानूचो वा भूरिडा भुव इडा सुवरिडा भूर्भुवः सुवरिडेति। स्थाल्याः स्रुवं प्रत्यवधायाथैने संमृशति सजूर्देवैः सायंयावभिः सायंयावानो मा देवाः स्वस्ति संपारयन्तु पशुभिरिति सायम्। सजूर्देवैः प्रातर्यावभिः प्रातर्यावाणो मा देवाः स्वस्ति संपारयन्तु पशुभिरिति प्रातः। अत्रैताः समिधः स्रुग्दण्ड उपसंगृह्य जघनेन गार्हपत्यमुपसादयति कूर्चे नम ईशानाय प्रजाः पशवो मे वर्धन्तामहं यजमानो मा रिषमिति। दशहोत्रोद्द्रुत्य प्राङ् हरति भूर्भुवः सुवरुर्वन्तरिक्षमन्विह्ययं पन्था विततो देवयानो येनायन्नृषयः स्वर्गकामास्तेन गच्छामि परमं व्योम यथा न हीये

a sacrificer desiring cattle, one should milk the milk of two cows. (In that case) having placed over fire (the first milk), one should pour into it the second milk. Having carried around the Agnihotra (milk) along the front of the Āhavanīya and having brought in by the eastern door (of the Gārhapatya chamber) and having put down to the rear of the Gārhapatya, the Adhvaryu sprinkles water around it.

III.5

(The Adhvaryu) sprinkles around at the evening Agnihotra with the formula, "I sprinkle thee around, the holy order with truth." At the morning Agnihotra with the formula, "I sprinkle thee around, the truth with holy order." Similarly he sprinkles around after having offered (the Agnihotra). Then turning by the right, hastening towards the west and having sat down to the rear of the Gārhapatya, having taken out the embers towards the north, having spread them and having placed upon them (the Agnihotra milk), he illumines it with the illuminator with the formula, "Let the fire not burn out thy lustre." He brings into it water by means of the spoon with the formula, "Thou art ambrosia." Having again illumined it, he moves a fire-brand around three times with the formula, "The Rakṣas is obstructed, the evil spirits are obstructed." Having taken (the vessel) down towards the north making a mark on the ground and having put back the embers, he takes the spoon and the fire-stick with the right hand and the Agnihotra-ladle with the left one with the formula, "Under the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan, I take thee." "He heats (the ladle) over the Gārhapatya with the formula, "The Rakṣas is burnt, the evil spirits are burnt" recited three times. Having placed the ladle on the bundle of darbha-grass, he addresses the sacrificer, "*Om*, I shall fill in the ladle." The sacrificer responds, "*Om* do you fill in." (The Adhvaryu) takes up four spoonfuls either full or a little less with the formulas, "*Bhūr iḍā, bhuva iḍā suvar iḍā* and *bhūr bhuvaḥ suvar iḍā*." Having kept back the spoon into the vessel, he touches them together with the formula, "Along with the gods coming in the evening. May the gods coming in the evening lead me safely together with the cattle" in the evening and "Along with the gods coming in the morning. May the gods coming in the morning lead me safely together with the cattle" in the morning.

Having held the fire-stick on the handle of the ladle, he keeps (the ladle) on the bundle of darbha-grass to the rear of the Gārhapatya with the formula, Obeisance to Īśāna. May my progeny and cattle increase; may I, the sacrificer not meet with any calamity." Taking it up with the Daśahotṛ formula, he carries it forward with the formula, "*bhūr bhuvaḥ suvaḥ* do thou move along wide midregion. This path leading to the gods is stretched far away by which the Ṛṣis longing for

सुकृताꣳ सकाशादिति । जघनेनाहवनीयमुपसादयति कूर्चे नम ईशानाय प्रजा मे वर्धतामहं यजमानो मा रिषमिति । अत्रैताꣳ समिधं मध्यत आहवनीयस्याभ्यादधाति ॥ ५ ॥

रजतां त्वाग्निज्योतिषं वायुमतीꣳ स्वर्ग्याꣳ स्वर्गाय लोकाय रात्रिमक्षितिमिष्टकामुपदधे ऽमृतं प्राणे दधामि प्रजापतिस्त्वा सादयत्विति। तयादेवतं करोति तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ सूददोहसं करोति ता अस्य सूददोहसः सोमꣳ श्रीणन्ति पृश्नयः । जन्मन्देवानां विशस्त्रिष्वा रोचने दिव इति सायम् । अथ प्रातर्हरिणीं त्वा सूर्यज्योतिषं वायुमतीꣳ स्वर्ग्याꣳ स्वर्गाय लोकायाहरक्षितिमिष्टकामुपदधे ऽमृतमपाने दधामि प्रजापतिस्त्वा सादयत्विति । तयादेवतं कृत्वा सूददोहसं करोति। तस्यामादीप्तायां प्रतिमुखं द्विर्जुहोत्यग्निर्ज्योतिर्ज्योतिः सूर्यः स्वाहेति सायम् । सूर्यो ज्योतिर्ज्योतिरग्निः स्वाहेति प्रातः । इति नु सꣳसृष्टम् । अथासꣳसृष्टम् । अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहेति सायम् । सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति प्रातः । अथ सकृदतिवाल्य कूर्चे स्रुचं निधाय दक्षिणावृद्गार्हपत्यं प्रतीक्षत उपप्रेत संगच्छध्वं मा भागिनां भागधेयं प्रमायि । सप्तर्षीणाꣳ सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च धत्तेति । अतिहाय पूर्वामाहुतिमुत्तरां भूयः समिध्येव जुहोति प्रजापतये स्वाहेति मनसा । अथ त्रिरतिवाल्य कूर्चे स्रुचं निधायावाचीनमवमृज्य प्रतीचा नीचा पाणिनौषधीषु लेपं निमार्ष्ट्योषधीभ्यस्त्वौषधीर्जिन्वेति । एवमेव द्वितीयमवमृज्यौषधीष्वेव निमार्ष्टि दक्षिणतः प्राचीनावीती पितृभ्यस्त्वा

heaven passed. I pass to the highest heaven along it so that I may not be deprived of the vicinity of good-doers."[1] He places (the ladle) on a bundle of darbha-grass to the rear of the Āhavanīya with the formula, "Obeisance to Īṣāna. May my progeny increase. May I, the sacrificer, not meet with calamity." At this juncture he puts the fire-stick in the middle of the Āhavanīya.

III.6

(With the formula), "I pile up thee silverish, with fiery lustre, possessing wind, leading to heaven, the night, inexhaustible brick for attaining heavenly world. I place ambrosia in expiration. May Prajāpati place thee."[1] He recites over (the fire-stick) the formula, "With that deity do thou be seated firm like Aṅgiras." He recites over it the verse, "Those cows, streaming with milk mix his Soma, clans in the birth-place of gods in the three realms of heaven."[2] This in the evening. Now in the morning : "I pile up thee, golden, with solar lustre, possessing wind, leading to heaven, day, inexhaustible brick for attaining heavenly world. I place the ambrosia into inspiration. May Prajāpati place thee." Having recited over (the fire-stick) the tayādevata formula, he recites over it the verse *tā asya sūdadohasaḥ*. As soon as it catches flame he offers (the Agnihotra-milk) twice with the ladle (facing the opposite direction) the formula, "Agni is light, light is Sūrya svāhā" in the evening; and "Sūrya is light, light is Agni, svāhā" in the morning. This is the mixed up formula. The non-mixed is : "Agni is light, light is Agni, svāhā" in the evening; "Sūrya is the light, light is Sūrya, svāhā" in the morning.

Having moved (the ladle crosswise) once and having placed the ladle on the bundle of darbha-grass, turning by the right, he gazes at the Gārhapatya with the verse, "Do you approach, pass together; let not the share of the sharing be lost. Do you place the sacrifice and sacrificer there which is the world of the seven Ṛṣis and good-doers." Passing over the first oblation, he offers the other in a larger quantity on the fire-stick itself with the formula, "To Prajāpati, svāhā" recited mentally. Having moved the ladle thrice (crosswise) and having placed it on the bundle of darbha-grass, cleansing it downwards, he washes away the smearings on the darbha-grass with the palm turned downwards and facing the west with the formula, "For plants thee, impel the plants." Having similarly cleansed downwards for the second time, he washes away on the darbha-grass towards the south with the sacred cord hanging on the right shoulder with the formula, "For Pitṛs thee; do thou impel the

1. Those who attained heaven by performing soma-sacrifice.

1. cf. ĀśvŚS II. 3.15
2. TS. IV. 2.4.3

पितृञ्जिन्वेति सायम् । अथ प्रातरूर्ध्वमुन्मृज्य प्राचोत्तानेन पाणिनौषधीषु लेपमुन्माष्टर्योषधीभ्यस्त्वौषधीर्जिन्वेति । एवमेव द्वितीयमवमृज्यौषधी-ष्वेव निमार्ष्टि दक्षिणतः प्राचीनावीती पितृभ्यस्त्वा पितृञ्जिन्वेति । अथाप उपस्पृश्य द्विरङ्गुल्या प्राश्नाति प्रजा ज्योतिरिति । अथोदङ् पर्यावृत्य प्राचीनदण्डया स्रुचा भक्षयति ॥ ६ ॥

इदꣳ हविः प्रजननं मे अस्तु दशवीरꣳ सर्वगणꣳ स्वस्तये । आत्मसनि प्रजासनि पशुसन्यभयसनि लोकसनि वृष्टिसनि ॥ अग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतो अस्मासु धत्त । रायस्पोषमिषमूर्जमस्मासु दीधरत्स्वाहेति सायम् । सूर्यः प्रजां बहुलां मे करोत्विति प्रातः । निर्णिज्य स्रुचं निष्टप्याद्भिः पूरयित्वोदगुद्दिशति सप्तर्षीन्प्रीणीहि सप्तर्षीञ्जिन्व सप्तर्षिभ्यः स्वाहेति । सप्तर्षीनेव प्रीणातीति ब्राह्मणम् । अथ जघनेन गार्हपत्यमपो निनयतीदमहमग्नौ वैश्वानरे ऽमृतं जुहोमि स्वाहेति । अक्षि-त्यामक्षिताहुतिं जुहोमि स्वाहेत्यन्तर्वेदि निनयति । हुत्वोपसमिन्द्धे ब्रह्मवर्चसस्य समिद्ध्या अपो निनयत्यवभृथस्यैव रूपमकरिति ब्राह्मणम् ॥ ७ ॥ द्वितीयः ॥

अथ सायꣳ हुते ऽग्निहोत्रे यज्ञोपवीत्यप आचम्य यजमानायतने तिष्ठन्नाहवनीयमुपतिष्ठत उपप्रयन्तो अध्वरमिति षड्भिरनुच्छन्दसम् । षड्भिरेवोत्तराभिराग्निपावमानीभिराहवनीयमेवोपतिष्ठते ऽग्न आयूꣳषि

Pitṛs" in the evening. At the morning (Agnihotra), having cleansed upwards, he washes up the smearings on the darbha-grass with the palm turned upwards and facing east with the formula, "For plants thee, do thou impel the plants." Similarly, having cleansed downwards for the second time, he washes out on the darbha-grass towards the south with the sacred cord hanging on the right shoulder with the formula, "For Pitṛs thee; do thou impel the Pitṛs." Having touched water, he consumes (the remnants) twice with the forefinger with the formula, "Progeny is the light." Having turned towards the north, he drinks with the ladle its handle being towards the east.

III.7

(With the mantras), "May this offering of mine be procreative, rich in ten heroic sons, rich in full numbers, for auspiciousness, with self as the gain, affording progeny, affording cattle, affording fearlessness, affording region, affording rains—May Agni grant me ample offspring; do you, (O gods) place within us food, milk and semen virile; may (Agni) place within us abundance of prosperity, food and strength, svāhā" in the evening: "... may Sūrya grant me ample offspring" in the morning. Having cleansed and heated the ladle, and having filled it with water, he tosses the water towards the north with the formula, "Do thou gratify seven Ṛṣis, do thou impel seven Ṛṣis, svāhā to seven Ṛṣis." Thereby he gratifies the seven Ṛṣis. So the Brāhmaṇa[1] says. To the rear of the Gārhapatya he pours down water with the formula, "Here I offer ambrosia into Vaiśvānara Agni, svāhā." With the formula, "I offer the inexhaustible oblation in inexhaustibility svāhā," he pours down water within the altar. After having made the (Agnihotra) offering he adds fuel to the fire for the enkindling of Brahman splendour; he pours down water; (thereby) he reproduces the form of Avabhṛtha. So says the Brāhmaṇa.[1]

AGNIHOTRA-PRAYERS
III.8

After the evening Agnihotra has been offered, the sacrificer having suspended the sacred cord over the left shoulder and having sipped water, standing on the sacrificer's seat, prays to the Āhavanīya with six verses, consecutively, "Let us approaching a sacrifice, utter a hymn to Agni who listens to us even from afar—After his ancient splendour, the bold ones have drawn the white milk from

1. TBr. II. 1.4

पवसे ऽग्ने पवस्वाग्ने पावक स नः पावकाग्निः शुचिव्रततम उदग्ने शुचयस्तवेति । अथाहवनीयमेवोपतिष्ठत आयुर्दा अग्ने ऽस्यायुर्मे देहि वर्चोदा अग्ने ऽसि वर्चो मे देहि तनूपा अग्ने ऽसि तनुवं मे पाह्यग्ने यन्मे तनुवा ऊनं तन्म आपृणेति ।अथ रात्रिमुपतिष्ठते चित्रावसो स्वस्ति ते पारमशीयेति। अथाहवनीये समिधमादधातीन्धानास्त्वा शतꣳ हिमा द्युमन्तः समिधीमहि वयस्वन्तो वयस्कृतं यशस्वन्तो यशस्कृतꣳ सुवीरासो अदाभ्यम् । अग्ने सपत्नदम्भनं वर्षिष्ठे अधि नाके स्वाहेति । अथाहवनीयमेवोपतिष्ठते सं त्वमग्ने सूर्यस्य वर्चमागथाः समृषीणाꣳ स्तुतेन सं प्रियेण धाम्ना ॥ त्वमग्ने सूर्यवर्चा असि सं मामायुषा वर्चसा प्रजया सृजेति । अथ वै भवति यथा वै पुरुषो ऽश्वो गौर्जीर्यत्येवमग्निराहितो जीर्यति संवत्सरस्य परस्तादाग्नि-पावमानीभिरुपतिष्ठत इति । स संवत्सरस्य परस्तादाग्निपावमानी-भिर्गार्हपत्यमुपतिष्ठते । पुनर्नवमेवैनमजरं करोतीति ब्राह्मणम् । अथ गृहाꣳश्च पशूꣳश्चोपतिष्ठते सं पश्यामि प्रजा अहमिडप्रजसो मानवीः ।सर्वा भवन्तु नो गृहे ॥ अम्भ स्थाम्भो वो भक्षीय मह स्थ महो वो भक्षीय सह स्थ सहो वो भक्षीयोर्ज स्थोर्जं वो भक्षीय । रेवती रमध्वमस्मिन्लोके ऽस्मिन्गोष्ठे ऽस्मिन् क्षये ऽस्मिन्योनाविहैव स्तेतो मापगात बह्वीर्मे भूयास्तेति । अथाग्निहोत्रियै वत्समभिमृशति सꣳहितासि विश्वरूपीरा मोर्जा विशा गौपत्येना रायस्पोषेण । सहस्रपोषं वः पुष्यासं मयि वो रायः

the seer who wins a thousand—Agni is the head of the heaven, the height, lord of the earth. He quickens the seed of the waters—Here has he first been set up by the setters, the Hotṛ, the best sacrificer, to be invoked at the sacrifice, whom Apnavāna and the Bhṛgus caused to shine, bright in the woods, spreading, from house to house—O Indra-Agni, I invoke you two; you two shall rejoice in the offering; you two, givers of food and wealth, I invoke you two for the winning of the strength. This is, O Agni, the natural birth-place, born of which thou hast shone. Mount it, O Agni, knowing it and make our wealth increase"[1] With the subsequent six Āgnipāvamānī verses he again prays to the Āhavanīya, "O Agni, thou purifiest life; do thou give food and strength to us; do thou drive away ill-fortune—O Agni, good worker, do thou purify for us the glory in good heroes, giving abundance of wealth to me—O Agni, purifying with thy light, O god, with thy pleasant tongue, bring hither the gods and sacrifice—Do thou, O shining and purifying one, O Agni, bring hither the gods to our sacrifice and our oblation—Agni, of purest vows, pure sage, pure poet, shines in purity when offering is made—O Agni, thy pure bright flaming rays arise, thy lights, thy flames."[2] He again prays to the Āhavanīya with the formula, "Thou art giver of life, O Agni, give me life. Thou art giver of radiance. O Agni, give me radiance. Thou art guardian of the body. O Agni, guard my body. O Agni, whatever is deficient in my body do thou make that good for me." He prays to the night with the formula, "O thou of various splendour, may I reach the end of thee in safety." He puts a firestick on the Āhavanīya fire with the verse, "Kindling thee, may we, full of radiance, strong, famous, having good heroes, kindle thee, giver of strength, giver of fame, infallible, and striker of the enemy, for a hundred years, O Agni, in the highest heaven, svāhā." Again he prays to the Āhavanīya with the formula, "Thou O Agni, hast attained the radiance of the sun, the praises of the Ṛṣis, thy beloved splendour. Thou, O Agni, hast the radiance of the sun; grant me life, radiance and offspring."[3]

It is indeed said, "just as a person, horse, bull becomes old, similarly the set up fire becomes old. (Therefore the sacrificer) prays (to him) with Āgnipāvamānī verses after a year. He (the sacrificer) prays to the Gārhapatya at the expiry of a year with Āgnipāvamānī verses. Thereby he renders him new and ageless." So the Brāhmaṇa says. He prays to the residence and cattle with the mantras, "I gaze on offspring, offspring of Iḍā, connected with Manu; may they all be in our house—You are water; may I share your water. You are greatness; may I share your greatness. You are might; may I share your might. You are strength; may I share your strength—You wealthy ones, stay in this place, this fold, this dwelling, this birth-place. Do you be

1. TS. I. 5.5.1,2
2. TS. I. 5.5.2,3
3. TS. I. 5.5.4,5

श्रयन्तामिति । अथ द्विपदत्रिपदाभिर्गार्हपत्यमुपतिष्ठत उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥ राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानꣳ स्वे दमे ॥ स नः पितेव सूनवे ऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥ अग्ने त्वं नो अन्तम उत त्राता शिवो भव वरूथ्यः ॥ तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ वसु-रग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमो रयिं दा इति । अथ गृहाꣳश्चैव पशूꣳश्चैवोपतिष्ठते ॥ ८ ॥

ऊर्जा वः पश्याम्यूर्जा मा पश्यत रायस्पोषेण वः पश्यामि रायस्पोषेण मा पश्यतेडा स्थ मधुकृतः स्योना माविशतेरा मदः । सहस्रपोषं वः पुष्यासं मयि वो रायः श्रयन्तामिति । अथाहवनीयमुपतिष्ठते तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयादिति । आहवनीयमेवोपतिष्ठते सोमानꣳ स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजमिति । अथ रात्रिमुपतिष्ठते कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे । उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यत इति । अथ गार्हपत्यमुपतिष्ठते परि त्वाग्ने पुरं वयं विप्रꣳ सहस्य धीमहि । धृषद्वर्णं दिवेदिवे भेत्तारं भङ्गुरावत इति । अथ गार्हपत्यमेवोपतिष्ठते ऽग्ने गृहपते सुगृहपतिरहं त्वया गृहपतिना भूयासꣳ सुगृहपतिर्मया त्वं गृहपतिना भूयाः शतꣳ हिमास्तामाशिषमाशासे मह्यममुष्मै ज्योतिष्मतीं तामाशिषमाशासे ऽमुष्मा अमुष्मा इति । यावन्तो ऽस्य पुत्रा जाता भवन्ति तन्तव इत्यन्ततः । अथ वै भवति यो वा अग्निं

here; do not go away; do you multiply for me."[4] He touches the calf of the Agnihotrī cow with the mantra, "Thou art composed of all forms; enter me with strength, with lordship of cattle, with abundance of wealth. May I prosper with your thousandfold prosperity; may your wealth rest in me."[5] He prays to the Gārhapatya with verses having three and two pādas, "We come, O Agni, to thee that shinest in the darkness, everyday, praying homage with our devotion—Lord of the sacrifices, guardian of holy order, shining, waxing in his own house—O Agni, do thou become of easy access to us as a father to his son. Accompany us for our prosperity—O Agni, do thou be our nearest, our protector, auspicious and affording shelter—Thee, O shining and most radiant one, we implore for favour for our friends—O Agni, bright, of bright fame, come hither in thy greatest splendour and give us wealth."[6] Then he prays to the residence and the cattle.

III.9

"With strength, I gaze on you; gaze on me with strength. I gaze on you with abundance of wealth; gaze on me with abundance of wealth. You are food, making sweetness; kindly enter me, nourishment and drink. May I prosper with your thousandfold prosperity; may your wealth rest in me."[1] He prays to the Āhavanīya with the verse, "That excellent glory of Savitṛ, the god, we meditate, that he may stimulate our prayers."[2] He prays to the Āhavanīya with the verse, "Do thou make the Soma-presser sounding aloud, O Brahmaṇaspati, as thou didst make Kakṣīvant Auśija."[2] He prays to the night with the verse, "Never art thou barren, O Indra; never dost thou fail thy worshipper. O bountiful one, thy divine gift is increased more and more."[2]

He prays to the Gārhapatya with the verse, "May we set thee around us, O Agni, the sage, the strong, as a fort, of daring hue, day by day destroyer of that which may be broken."[2] He again prays to the Gārhapatya with the formula "O Agni, lord of the house, through thee as the lord of the house mayest thou be a good lord of the house. For a thousand winters I invoke this blessing-bringing light for the race; I invoke this blessing-bringing light for N.N.[3] (He repeats the last portion of the formula) as many times as sons are born to him; finally (he says) "for progeny." It

4. TS. I. 5.6.1
5. TS. I. 5.6.2,3
6. TS. I. 5.6.3,4

1. TS. I. 5.6.3,4
2. TS. I. 5.6.4,5
3. TS. I. 5.6.5

प्रत्यङ्ङुपतिष्ठते प्रत्येनमोषति यः पराङ् विष्वङ् प्रजया पशुभिरेति कवातिर्यङ्ङिवोपतिष्ठेतेति । स कवातिर्यङ्ङिवोपतिष्ठते नैव प्रत्यङ् न पराङ् ॥ ९ ॥ तृतीयः ॥

पिण्डपितृयज्ञं करिष्यन्नुपकल्पयते सकृदाच्छिन्नं बर्हिर्दर्भाꣳश्च परिस्तरणीयान्व्रीहीꣳश्च शूर्पं च प्रक्षालिते चोलूखलमुसले स्थालीꣳ सस्रुवाꣳ समेक्षणामेरकोपबर्हणे आञ्जनाभ्यञ्जने दशाꣳ स्फ्यमुदकुम्भं यज्ञायुधानीति । अथान्वाहार्यपचनं परिस्तृणाति । तमुत्तरेणैकैकꣳ सꣳसादयत्येरकोपबर्हणे आञ्जनाभ्यञ्जने दशाꣳ स्फ्यमुदकुम्भं यज्ञायुधानीति। अथ प्राचीनावीतं कृत्वा जघनेनान्वाहार्यपचनमुपविश्य पवित्रवत्याꣳ स्थाल्यां व्रीहीन्निर्वपति पितृभ्यो वो जुष्टं निर्वपामीति वा तूष्णीं वा । उपर्यर्धाꣳ स्थालीं कृत्वैतस्मिन्नेव चर्मण्युलूखलमुसले निधायावहन्ति सकृदेव दक्षिणामुखः । अथैनानविविच्य । अथैतस्यामेव स्थाल्यां तिरः पवित्रमप आनीयाधिश्रित्य तिरः पवित्रं तण्डुलानावपति । अथाज्यं निर्वपति । अथाज्यमधिश्रयति । उभयं पर्यग्नि कृत्वा मेक्षणꣳ स्रुवं च संमार्ष्टि । अथैतं चरुꣳ श्रपयित्वाभिघार्योदञ्चमुद्वासयति । अथ यज्ञोपवीतं कृत्वान्वाहार्यपचनमुपसमाधाय मेक्षणेनोपघातं तिस्र आहुतीर्जुहोति सोमाय पितृपीताय स्वधा नमः स्वाहा यमायाङ्गिरस्वते पितृमते स्वधा नमः स्वाहाग्नये कव्यवाहनाय स्विष्टकृते स्वधा नमः स्वाहेति दक्षिणार्धपूर्वार्धे। तूष्णीं मेक्षणमभ्याधाय प्राचीनावीतं कृत्वा दक्षिणेनान्वाहार्यपचनꣳ स्फ्येनोद्धत्यावोक्ष्य दक्षिणाग्रं बर्हि स्तीर्त्वाद्भिर्मार्जयति मार्जयन्तां पितरो मार्जयन्तां पितामहा मार्ययन्तां प्रपितामहा इति । अथ स्रुवेणोपस्तीर्णाभि–

is indeed said, "One who prays to Agni facing westwards, him Agni burns. One who prays outwards, becomes devoid of offspring and cattle. (Therefore), one should pray (while standing) a little crosswise." He prays standing a little crosswise (that becomes) not westwards, not outwards.

PIṆḌAPITṚYAJÑA
III.10

(The sacrificer) who is going to perform the Piṇḍapitṛyajña procures sacrificial grass rooted out at one attempt, darbha-blades for strewing, paddy, winnowing basket, the mortar and pestle which are washed, a vessel together with a spoon and a corn-stirring stick, a mattress of *eraka* grass and pillow, ointment and collyrium, a fringe of a garment, wooden sword, water-pot and sacrificial implements. He strews around the Anvāhāryapacana fire. To its north he places one by one; the mattress of *eraka* and pillow, ointment and collyrium of *eraka* and pillow, ointment and collyrium, a fringe of garment, wooden sword, waterpot and sacrificial implements. Having suspended the cord over the right shoulder and having sat down to the rear of the Anvāhāryapacana, he pours out paddy in the vessel provided with the strainer with the formula, "I pour you out dear to the Pitṛs" or without reciting it. Having filled the vessel more than half and having placed the mortar and pestle on the skin of a black antelope being used usually, he pounds (the paddy) only once, facing the south. Without winnowing the paddy, having poured water into the vessel across the strainer, having kept (the vessel) over the fire, he pours out the rice-grains into it across the strainer. He pours clarified butter (into the vessel being normally used). He keeps the clarified butter over the fire. Having moved fire around both (the vessels of rice and clarified butter) he cleanses the corn-stirring stick and the spoon. Having cooked the rice and having poured ghee over it, he takes it down towards the north.

Having suspended the cord over the left shoulder and having added fuel to the Anvāhāryapacana, he offers three oblations with the corn-stirring stick thrusted (into the rice) in the eastern half of the southern half (of the fire) respectively with the formulas, "To Soma drunk by the Pitṛs *svadhā namaḥ svāhā*, to Yama along with the Aṅgiras and Pitṛs *svadhā namaḥ svāhā*, to Kavyavāhana Sviṣṭakṛt Agni *svadhā namaḥ svāhā*." Having put the corn-stirring stick (on the fire) without reciting any formula, having suspended the cord over the right shoulder, having dug out the ground by means of the wooden sword towards the south of the Anvāhāryapacana, having sprinkled (the ground), having spread the sacrificial grass with its tips towards the south, he sprinkles (the ground) with the formulas, "May the Pitṛs be sprinkled, may the grandfathers be sprinkled, may the great grandfathers be

घारिताꣳस्त्रीन्पिण्डान्ददात्येतत्ते ततासौ ये च त्वामन्वेतत्ते पितामहासौ ये च त्वामन्वेतत्ते प्रपितामहासौ ये च त्वामन्विति । अत्र पितरो यथाभागं मन्दध्वमित्युक्त्वोदङ् पर्यावृत्योष्मणो व्यावृत उपास्ते । व्यावृत्त ऊष्मेति प्राहुः । अथाभिपर्यावृत्यैतं चरुमवजिघ्रति ॥ १० ॥

ये समानाः समनसः पितरो यमराज्ये । तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम् ॥ ये सजाताः समनसो जीवा जीवेषु मामकाः । तेषाꣳ श्रीर्मयि कल्पतामस्मिꣳ लोके शतꣳ समा इति । अथ तथैवाद्भिर्मार्जयति मार्जयन्तां पितरो मार्जयन्तां पितामहा मार्जयन्तां प्रपितामहा इति । अथाञ्जनं ददात्याञ्जतां पितर आञ्जतां पितामहा आञ्जतां प्रपितामहा इति। अथाभ्यञ्जनं ददात्यभ्यञ्जतां पितरो ऽभ्यञ्जतां पितामहा अभ्यञ्जतां प्रपितामहा इति । अथ वासाꣳसि ददात्येतानि वः पितरो वासाꣳस्येतानि वः पितामहा वासाꣳस्येतानि वः प्रपितामहा वासाꣳसीति । उत्तर आयुषि लोम छिन्दीतेति ब्राह्मणम् । अथ षड्भिर्नमस्कारैर्विपर्यासमुपतिष्ठते नमो वः पितरो रसाय नमो वः पितरः शुष्माय नमो वः पितरो जीवाय नमो वः पितरः स्वधायै नमो वः पितरो मन्यवे नमो वः पितरो घोराय पितरो नमो वो य एतस्मिꣳ लोके स्थ युष्माꣳस्ते ऽनु ये ऽस्मिꣳ लोके मां ते ऽनु य एतस्मिꣳ लोके स्थ यूयं तेषां वसिष्ठा भूयास्त ये ऽस्मिꣳ लोके ऽहं तेषां वसिष्ठो भूयासमिति । अथ वीरं याचते वीरं मे पितरो दत्त वीरं मे पितामहा दत्त वीरं मे प्रपितामहा दत्त पितृमानहं युष्माभिर्भूयासꣳ सुप्रजसो मया यूयं

sprinkled." He then offers three rice-balls for which clarified butter has first been spread and on which clarified butter has been poured, with the formulas, "This to thee father N.N. and those who follow, this to the grand father N.N. and those who follow, this to thee great grandfather N.N. and those who follow."[1] Having said, "Here, O Pitṛs do you rejoice your shares"[2] and having turned towards the north he awaits until the cease of the steam. They announce, "The steam has ceased." Then turning around, he smells rice.

III.11

With the verses, "The Pitṛs who, common and harmonious, are in the kingdom of Yama, may the region belong to them, svadhā obeisance and offering may rest with gods—May the splendour of them who are kindred, harmonious, and my own breaths among the living beings, rest in me for a hundred years in this world."[1] He sprinkles as before[2] respectively with the formulas, "May the Pitṛs be sprinkled, may the grandfathers be sprinkled, may the great grandfathers be sprinkled." Then he offers them collyrium respectively, "May the Pitṛs be offered collyrium, may the grandfathers be offered collyrium, may the great grandfathers be offered collyrium." He offers ointments respectively, "May the Pitṛs be anointed, may be grandfathers be anointed, may the great grand-fathers be anointed." He offers pieces of cloth respectively, "These O Pitṛs are your pieces of cloth;, these O grandfathers, are your pieces of cloth, these O great grandfathers, are your pieces of cloth." If (the sacrificer is) in advanced age, he should pick up the hair on his body (and offer instead of the pieces of garment). So says the Brāhmaṇa.[3]

He prays with six Namaskāra formulas by reversal: "O Pitṛs, obeisance to your Rasa, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your vigour, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your vitality, O Pitṛs, obseisance to you, O Pitṛs, obeisance to your excitement, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your self-power, O Pitṛs, obeisance to you. O Pitṛs, obeisance to your terror, O Pitṛs, obeisance to you. O Pitṛs, obeisance to you who are in that world, may they follow you, who are in this world, may they follow me. Those you who are in that world, may you become the most fortunate among them. Those who are in this world, may I become most fortunate among them."[4] He asks for a heroic son with the formula,

1. TS. I. 8.5.1
2. TS. I. 8.5.1

1. TBr. II. 6.3.5
2. BaudhŚS III.2
3. TBr. I. 3.10.7
4. TS. III. 2.5.5.6

भूया स्तेति। अथैनानुत्थापयत्युत्तिष्ठत पितरः प्रेत शूरा यमस्य पन्थामनुयाता पुराणम्। धत्तादस्मासु द्रविणं यच्च भद्रं प्र णो ब्रूताद्भागधान्देवतास्विति। अथैनान्सꣳसाधयति यन्तु पितरो यथालोकं मनसा जवेन परेत पितरः सोम्या गम्भीरैः पथिभिः पूर्व्यैः। अथा पितृन्सुविदत्राꣳ अपीत यमेन ये सधमादं मदन्तीति। अथ तिसृभिर्मन आह्वयते मनो न्वाहु वामह आ न एतु मनः पुनः पुनर्नः पितरो मन इति। अत्रैतान्पिण्डान्सह बर्हिषाग्नावनुप्रहरति। अथैतेषाꣳ शस्त्राणां द्वेद्वे उदाहरन्ति। अथ यज्ञोपवीतं कृत्वा प्राजापत्ययर्चा गार्हपत्यमुपतिष्ठते प्रजापते न त्वदेतान्यन्य इति। अत्रैतां द्वितीयां जपति यदन्तरिक्षं पृथिवीमुत द्यामिति। संतिष्ठते पिण्डपितृयज्ञः ॥ ११ ॥ चतुर्थः ॥

वर्षासु श्यामाकानामाग्रयणं करिष्यन्भवति। तस्य प्रज्ञात उपवसथः। अथ प्रातर्हुते ऽग्निहोत्रे पृष्ठ्याꣳ स्तीर्त्वापः प्रणीय सौम्यꣳ श्यामाकं चरुं निर्वपति। हविष्कृता वाचं विसृज्य गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये ऽज्यानीर्जुहोति शतायुधाय शतवीर्यायेति पञ्च। श्रपयित्वासादयति। तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ। अथ हविष आ प्यायस्व सं त इति। त्रिष्टुभौ संयाज्ये। अन्वाहार्यमासाद्य वासो ददाति। अथ यजमानभागं प्राश्नात्यग्निः प्रथमः प्राश्नातु स हि वेद यथा हविः। शिवा अस्मभ्यमोषधीः कृणोतु विश्वचर्षणिरिति। संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा। विसृजते व्रतम्। अथ शरदि व्रीहीणामाग्रयणं करिष्यन्भवति। तस्य प्रज्ञात उपवसथः। अथ प्रातर्हुते ऽग्निहोत्रे पृष्ठ्याꣳ स्तीर्त्वापः प्रणीयैन्द्राग्नं

"O Pitṛs give me a heroic son, O grandfathers, give me a heroic son; O great grandfathers, give me a heroic son, may I be possessing Pitṛs through you; may you be possessing good offspring through me." He then makes them rise with the verse, "Rise up, O brave Pitṛs, proceed along the old path of Yama. Give unto us auspicious wealth, pronounce us, the sharers, unto the gods." He makes them depart together with the verse, "May the Pitṛs go to their respective worlds with the speed of mind. Go away, O Somya Pitṛs by the old secret paths; then join the gracious Pitṛs who rejoice together with Yama."[5] With three verses he invokes the mind, "We summon the mind hither with the praise of Narāśaṁsa and the reverence of the Pitṛs—Let our mind return to us for vigour, for insight, for life, and that we may long see the sun—May the Pitṛs restore mind to us; may the host of the gods, may we belong to the band of the living.[6] At this stage he puts into the fire those rice-balls together with the sacrificial grass. These implements are removed in pairs. Suspending the cord over the left shoulder, he prays to Gārhapatya with the verse addressed to Prajāpati, "O Prajāpati, none other than thee has encompassed all the creations. With whatever desire we offer unto thee, may we attain that desire. May we be lords of wealth.[7]

ĀGRAYAṆA SACRIFICE

III.12

(The sacrificer) proposes to perform the Āgrayaṇa sacrifice of Śyāmāka grains (*Panicum fromentaceum*). The Upavastha rite of it (the sacrifice) is as is known. On the (next) morning, after the Agnihotra has been offered, (the Adhvaryu) having strewn the Pṛṣṭhyā line and having carried forth the Praṇītā water pours out Śyāmāka grains for cooked grains to Soma. Having released speech with the call to the oblation-preparer, having melted clarified butter over the Gārhapatya, having purified it, and having taken up four spoonfuls into the ladle, he offers *ajyānī* oblations on the Āhavanīya with five verses, "(Obeisance) to the hundred - weaponed, having a hundred powers, having a hundred aids, the overcomer of hostility, Indra, who is capable of leading us for a hundred years without any harm beyond all evils—O gods, do you all entrust us to that divinity (=Indra) who would lead us without any harm and loss along the four Devayāna paths which stretch differently between the heaven and the earth—May the summer, winter, and spring, autumn and the raining season be favourable to us. May we enjoy the favour

5. TS. III.2.5.5-6
6. TS. I. 8.5.2
7. TS. I. 8.14.2

द्वादशकपालं निर्वपति वैश्वदेवं चरुं द्यावापृथिव्यमेककपालमिति । हविष्कृता वाचं विसृज्य गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये ऽज्यानीर्जुहोति शतायुधाय शतवीर्यायेति पञ्च । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ । अथ हविषामिन्द्राग्नी रोचना दिवः श्नथद्वृत्रमित्यैन्द्राग्नस्य । विश्वे देवा विश्वे देवा इति वैश्वदेवस्य । द्यावा नः पृथिवी प्र पूर्वजे पितरेति द्यावापृथिव्यस्य । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासाद्य प्रथमजं वत्सं ददाति । अथ यजमानभागं प्राश्नाति भद्रान्नः श्रेयः समनैष्ट देवास्त्वयावसेन समशीमहि त्वा । स नो मयोभूः पितो आ विश्वस्य शं तोकाय तनुवे स्योन इति । संतिष्ठत एषेष्टिः सपूर्णपात्रविष्णुक्रमा । विसृजते व्रतम् । अथ वसन्ते

and protection of these seasons through a hundred years—Do you pay great honour to the Iduvatsara, Parivatsara and Saṁvatsara. In the good will of those who are worthy of sacrifice, may we long be harmless and unsmitten.—O gods, lead us from good to better. May we, O drop attain thee through thy aid (that is, by partaking of thee). Do thou wonder-working enter us. Be propitious and kindly to our children and to myself."[1] Having cooked the grains, he places them (within the altar). For this, (sacrifice) there are fifteen Sāmidhenī verses, five Prayājas and Vārtraghna Ājāyabhāgas. The puronuvākhyā yājyā for the principal offering are respectively *ā pyāyasva ....*[2] and *sam te ....*[2] The puronuvākyā-yājyā for the Sviṣṭakṛt-offering are in Triṣṭubh metre. Having deposited the Anvāhārya-rice (within the altar, the sacrificer) gives away a piece of cloth (as Dakṣiṇā). He consumes the sacrificer's portion (of the oblation) with the verse, "May Agni consume first; he knew the oblation. May he friendly to all make the plants auspicious to us."[3] This Iṣṭi comes to an end with the pouring down of the Praṇītā water and the Viṣṇu strides (by the sacrificer). (The sacrificer) releases his vow.

In the autumn he proposes to perform the Āgrayaṇa sacrifice of paddy. The Upavasatha of the sacrifice is well known. In the morning after he has offered the Agnihotra, the Adhvaryu, having strewn the Pṛṣṭhyā line, and having carried forth the Praṇītā water, pours out (paddy for a cake) on twelve potsherds for Indra-Agni, rice for Viśve Devas and (a cake) on one potsherd forDyāvāpṛthivī. Having released speech with the call to the oblation-preparer, having melted clarified butter over the Gārhapatya, having purified it and having taken up four spoonfuls in the ladle, he makes five *ajyānī* offerings on the Āhavanīya with the verses "(Obeisance) to thee hundred-weaponed ..."[4] Having cooked, he deposits (the oblations within the altar). For this (Iṣṭi) there are fifteen Sāmidhenī verses, five Prayājas and Vārtraghna Ājyabhāgas. (The puronovākyā - yājyās) of the principal oblations are respectively: *indrāgnī rocanā divaḥ....*[5] and *śnathad vṛtram...*[5] for (the oblation to) Indra-Agni; *viśve devā ṛtāvṛdha....*[6] and *viśve devāḥ śṛṇute' mam....*[6] for Viśve Devāḥ, *dyāvā naḥ pṛthivī....*[7] and *pra pūrvaje pitarā....*[7] for Dyāvāpṛithivī. The puronuvākyā-yājyās for the Sviṣṭakṛt offering are in Triṣṭubh metre. Having deposited the Anvāhārya rice (within the altar, the sacrificer) gives away a calf first born (during the year as Dakṣiṇā). He then consumes the sacrificer's portion with the verse, "O gods, lead

1. TS. V. 7.2.3,4
2. TS. IV. 2.7.3
3. TBr. II. 4.8.7
4. cf above
5. TS. IV. 2.11.1
6. TS. II. 4.14.5
7. TS. IV. 2.11.4

यवानामाग्रयणं करिष्यन्भवति। तस्य प्रज्ञात उपवसथः। समानं कर्म यथा व्रीह्याग्रयणस्य । एतावदेव नाना । अथ यजमानभागं प्राश्नात्येतमु त्यं मधुना संयुतं यवꣳ सरस्वत्या अधि मनावचर्कृषुः। इन्द्र आसीत्सीरपतिः शतक्रतुः कीनाशा आसन्मरुतः सुदानव इति। संतिष्ठत एषेष्टिः सपूर्णपात्र–विष्णुक्रमा। विसृजते व्रतम् ॥ १२ ॥ पञ्चमः ॥

अग्निभ्यः प्रवत्स्यन्यज्ञोपवीत्यप आचम्याग्रेणाहवनीयं परीत्य यजमानायतने तिष्ठन्नाहवनीयमुपतिष्ठते मम नाम प्रथमं जातवेदः पिता माता च दधतुर्यदग्रे। तत्त्वं बिभृहि पुनरा मदैतोस्तवाहं नाम बिभराण्यग्र इति। अथ वाचंयमो ऽभिप्रव्रजति। अग्नीनामसकाशे वाचं विसृजते। सो ऽधःसंवेश्यमाꣳसाश्यस्त्र्युपायी प्रवसति । न द्वादशीमतिप्रवसति । नोपवसथमुपात्येति। आयन्प्रपथे समिधः कुरुते। अग्नीन्पराख्याय वाचं यच्छति। आहवनीयमेवोपतिष्ठते मम नाम तव च जातवेदो वाससी इव विवसानौ ये चरावः। आयुषे त्वं जीवसे वयं यथायथं विपरिदधावहै पुनस्त इति ॥ अथ गार्हपत्यमुपतिष्ठते नमो ऽग्नये ऽप्रतिविद्धाय नमो ऽनाधृष्टाय नमः सम्राजे । अषाढो अग्निर्बृहद्वया विश्वजित्सहन्त्यः श्रेष्ठो गन्धर्व इति । अथान्वाहार्यपचनमुपतिष्ठते त्वत्पितारो अग्ने देवास्त्वामाहुतयस्त्वद्विवाचनाः। सं मामायुषा सं गौपत्येन सुहिते मा धा इति। अथाहवनीयमुपतिष्ठते ॥ १३ ॥

us from good to better. May we, O drop, attain thee through thy aid (that is by partaking of thee). Do thou, O wonder-working, enter us. Be propitious and kindly to our children and to myself."[8] This Iṣṭi comes to an end with the pouring down of the Praṇītā-water and Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

In the spring (the sacrificer) proposes to perform the Āgrayaṇa of barley. The Upavasatha of that (Iṣṭi) is well known. The procedure is similar to that of the Āgrayaṇa of paddy. This much is different: (The sacrificer) consumes the sacrificer's portion with the verse, "The gods ploughed for Manu. This barley mixed with the sweetness of Sarasvatī. Indra, the hundred-powered, was the lord of the plough. Maruts, giving richly were the ploughers."[9] This Iṣṭi comes to an end with the pouring down of the Pūrṇapātra (within the altar) and the Viṣṇu-strides (by the sacrificer). (The sacrificer) releases his vow.

PRAYERS DURING JOURNEY

III.13

(The sacrificer who) is going away from his fires, suspending his cord over the left shoulder, having sipped water, having gone around along the front of the Āhavanīya, standing on the sacrificer's seat prays to the Āhavanīya with the verse, "O Jātavedas, do you bear until I return, the name which first my father and mother bestowed upon me; O Agni, may I bear thy name."[1] Restraining his speech, he starts. Going away from the fires, he releases his speech. Sleeping on ground, not eating flesh, not approaching his wife, he goes on journey. He does not stay away beyond the twelfth day (of fortnight). he does not allow to pass the Upavastha-day while in journey. While returning he collects fire-sticks on the way. Gazing at his fires from far away, he restrains speech. He prays to the Āhavanīya with the verse, "My name and thine, O Jātavedas, which we bear like man changing garments, let us exchange again—thou for food and we to live."[1]

He prays to the Gārhapatya with the verse, "Obeisance to Agni the unpierced, obeisance to unapproachable, obeisance to the ruler. Agni is irresistible, very powerful, all conquering, assailing, the best Gandharva."[1] He prays to the Anvāhāryapacana with the verse, "O Agni, gods have thee for the father, they offer oblations to thee and have thee as an umpire. Do thou endow me with life, with lordship of cattle, and bestow on me good fortune."[1] He prays to the Āhavanīya.

8. TS. V. 7.2.4
9. TBr. II.4.8.7

1. TS. I. 5.10 1-2

अयमग्निः श्रेष्ठतमो ऽयं भगवत्तमो ऽयꣳ सहस्रसातमः। अस्मा अस्तु सुवीर्यमिति । स यद्यस्मै यज्ञभ्रेषमाचक्षते न ते ऽहौषीदिति तद्गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं जुहोति मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञꣳ समिमं दधातु । या इष्टा उषसो निम्रुचश्च ताः संदधामि हविषा घृतेन स्वाहेति । अथाग्नये तन्तुमते पुरोडाशमष्टाकपालं निर्वपति । शरावं दक्षिणां ददाति । सा प्रसिद्धेष्टिः संतिष्ठते । अथातिपन्नाः प्रतिजुहोति । एतेन ह स्म वै पूर्वे श्रोत्रिया ऋतायवस्तेजस्कामा यशस्कामा ब्रह्मवर्चसकामा उपतिष्ठन्ते। तदेतदुत्सन्नं व्रतस्यैव गरिम्णा । अथातो वैराजमेवोपस्थानम् । नर्य प्रजां मे गोपायेति गार्हपत्यम् । अथर्व पितुं मे गोपायेत्यन्वाहार्यपचनम् । शꣳस्य पशून्मे गोपायेत्याहवनीयम् । सप्रथ सभां मे गोपायेति सभ्यम् । अहे बुध्निय मन्त्रं मे गोपायेत्यावसथीयम् । सो ऽपरिमितं प्रवसति । पुनरायन्प्रपथे समिधः कुरुते । अग्नीन्पराख्याय वाचं यच्छति । आगत्यैतेनैवोपतिष्ठते । समानी प्रायश्चित्तिः ॥ १४ ॥ षष्ठः ॥

अथोपवसथीये ऽहन्यज्ञोपवीत्यप आचम्याग्रेणाहवनीयं परीत्य यजमानायतन उपविश्य तिरः पवित्रमप आचामति पयस्वतीरोषधयः पयस्वद्वीरुधां पयः । अपां पयसो यत्पयस्तेन मामिन्द्र सꣳसृजेति । अथाहवनीये समिध आदधात्यग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे

III.14

(With the verse) "Agni here is the best of all; he is most adorable; most ready to win us a thousand, may all good strength be to him."[1] If he is informed about the failure in ritual-practice that one did not offer your Agnihotra, he, having melted clarified butter on the Gārhapatya and having purified it, having taken up four spoonfuls in the ladle, offers on the Āhavanīya a connecting offering (*Saṁtanī*) with the verse, "May the adorable light rejoice in clarified butter. May it (the light=Agni) join this broken sacrifice. The mornings and evenings which were sought for offering, I join them with ghee as the oblation, svaha."[1]

He pours out (paddy) for a cake on eight potshards for Tantument Agni. (The sacrificer) gives away a panful (of grains as Dakṣiṇā). The Iṣṭi comes to a conclusion in the established manner. Then he offers the transgressed Agnihotra—oblations. The ancient ritualists, desirous of maintaining holy order, desiring lustre, glory and brahman-splendour used to pray in this way. This has (now) gone out of practice on account of the heaviness of the vow. Therefore, (one should observe) the Vairāja prayers. (He prays) to the Gārhapatya with the formula, "O manly (Agni) do thou guard my offspring...", to the Anvāhāryapacana with the formula, "O Atharva, do thou guard my nourishment...", to the Āhavanīya with the formula, "O praiseworthy Agni, do thou guard my cattle....", to the Sabhya with the formula, "O spreading wide, do thou guard my meeting place....", to the Āvasathīya with the formula, "O Ahi Budhniya, do thou guard my prayer."[2] He goes away for an indefinite period. While returning back he collects fire-sticks on the way. Having witnessed the fires at a distance, he restrains his speech. Having returned, he prays with these (Virājakrama formulas) only. The expiation (for non-offering because of journey) is similar.

THE SACRIFICER'S DUTIES AT THE FULL-MOON AND NEW-MOON SACRIFICES

III.15

On the Upavasatha day (the sacrificer) suspending his cord over the left shoulder, having sipped water, having gone around along the front of the Āhavanīya and having sat down on the sacrificer's seat, sips water across the strainers with the verse, "The plants are full of sap; the sap of creepers is full of sap. O Indra, do thou unite me with that sap which is of the sap of water."[1] He puts fire-sticks on the Āhavanīya fire respectively with the formulas, "O Agni, lord of vows, I shall observe

1. TS. I. 5.10.2
2. TBr. I. 1.7; cf BaudhŚS II.18

1. TS. I. 5.10.2.3

राध्यताꣳ स्वाहा वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताꣳ स्वाहेति । अथ श्वो भूते हविर्निरुप्यमाणमभिमन्त्रयते ऽग्निꣳ होतारमिह तꣳ हुवे देवान्यज्ञियानिह यान्हवामहे । आयन्तु देवाः सुमनस्यमाना वियन्तु देवा हविषो मे अस्येति ॥ तदुदित्वा वाचं यच्छत्या हविष्कृतः । हविष्कृता वाचं विसृज्य यज्ञं योगेन युनक्ति कस्त्वा युनक्ति स त्वा युनक्त्विति । काले कपालानि युनक्ति यानि घर्मे कपालान्युपचिन्वन्ति वेधसः । पूष्णस्तान्यपि व्रत इन्द्रवायू युङ्क्तामिति । तेषां यजुष्कृतानां यद्भिद्यते तदुत्कर उदस्यत्यभिन्नो घर्मो जीरदानुर्यत आत्तस्तदगन्पुनरिति । अथ गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं जुहोतीध्मो वेदिः परिधयश्च सर्वे यज्ञस्यायुरनुसंचरन्ति । त्रयस्त्रिꣳशत्तन्तवो ये वितत्निरे य इमं यज्ञꣳ स्वधया ददन्ते तेषां छिन्नं प्रत्येतद्दधामि स्वाहेति । अथान्यदपिसृजति घर्मो देवाꣳ अप्येत्विति । अथ वै भवति यदि नश्येदाश्विनं द्विकपालं निर्वपेद् द्यावापृथिव्यमेककपालमिति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ तथैव गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये संतनीं जुहोतीध्मो वेदिः परिधयश्च सर्वे यज्ञस्यायुरनुसंचरन्ति । त्रयस्त्रिꣳशत्तन्तवो ये वितत्निरे य इमं यज्ञꣳ स्वधया ददन्ते तेषां छिन्नं प्रत्येतद्दधामि स्वाहेति। अथान्यदपिसृजति घर्मो देवाꣳ अप्येत्विति । अथ यद्याज्यस्य वा सांनाय्यस्य वान्यत्र बर्हिषः पुरोत्तमात्प्रयाजात्स्कन्दति तस्य स्वधाꣳ संभरति ॥ १५ ॥

the vow; may I be capable of it; may it flourish for me, svāhā; "O Vāyu, lord of vows, I shall observe the vow; may I be capable of it; may it flourish for me, svāhā; O Āditya, lord of vow, I shall observe the vow; may I be capable of it; may it flourish for me—O lord of vow of vows, I shall observe the vow; may I be capable for it, may it flourish for me."[2]

Next day he recites over the oblation-material being poured out with the verse, "I invoke here Agni the Hotṛ priest of gods; we invoke gods who are worthy of sacrifice. May the gods who are favourable to us come here. May gods enjoy this my oblation."[3] Having uttered this he restrains speech until the call to be given to the preparer of oblation-material. Having released speech with the call, he joins the sacrifice with the Yoga formula, "Who unites thee? Let him unit thee."[3] At the (appropriate) time he arranges the potsherds with the formula, "The potsherds which wise men collect for the cauldron, these are in Pūṣan's guardianship. Let Indra-Vāyu set them free."[4] He throws on the rubbish-heap with the formula, "The cauldron is unbroken, sprinkling abundantly, it has returned to that place whence it came,"[5] the potsherd which, out of those arranged with formulas breaks down Having melted clarified butter over the Gārhapatya, having purified it, and having taken up four spoonfuls into the ladle, he offers on the Āhavanīya the 'joining' oblation with the verse, "The kindling wood, the altar, and all the enclosing sticks attend the life of the sacrifice. The thirty three threads which stretch themselves and which hold this sacrifice through their food—of those this broken one I restore, svāhā."[5] He inserts another (potsherd) with the formula "May the cauldron go to gods."[5]

It is indeed said, "If (a potsherd) is lost, he should offer a cake on two potsherds to Aśvins, and a cake on one potsherd to Dyāvāpṛthivī. The Iṣṭi is concluded in the prescribed manner. Having similarly melted clarified butter on the Gārhapatya, having purified it and having taken four spoonfuls in the ladle, he offers on the Āhavanīya fire the "joining" oblation with the verse, "The kindling wood, the altar ...."[6] He inserts another (potsherd) with the formula, "May the cauldron go to gods."[6] If clarified butter or Sāmnāyya spills out on a spot other than the Barhis prior to the last Prayāja (the Adhvaryu) replenishes its power.

2. TBr III. 7.4.7,8
3. TS I. 5.10.3
4. TS. I. 1,7.2
5. TS. I. 5.10.4
6. TS. I. 5.10,4, cf above

सं त्वा सिञ्चामि यजुषा प्रजामायुर्धनं च । बृहस्पतिप्रसूतो यजमान इह मा रिषदिति । स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेति । अथ यावत्परिशिष्टेन प्रचरति । अथ यजमानमाज्यमवेक्षयत्याज्यमसि सत्यमसि सत्यस्याध्यक्षमसि हविरसि वैश्वानरं वैश्वदेवमुत्पूतशुष्मꣳ सत्यौजाः सहोऽसि सहमानमसि सहस्वारातीः सहस्वारातीयतः सहस्व पृतनाः सहस्व पृतन्यतः सहस्रवीर्यमसि तन्मा जिन्वाज्यस्याज्यमसि सत्यस्य सत्यमसि सत्यायुरसि सत्यशुष्ममसि सत्येन त्वाभिघारयामि तस्य ते भक्षीयेति । अथाज्यग्रहाणाम् । गृहीतंगृहीतमनुमन्त्रयते पञ्चानां त्वा वातानां यन्त्राय धर्त्राय गृह्णामि पञ्चानां त्वर्तूनां यन्त्राय धर्त्राय गृह्णामि पञ्चानां त्वा दिशां यन्त्राय धर्त्राय गृह्णामि पञ्चानां त्वा पञ्चजनानां यन्त्राय धर्त्राय गृह्णामीति चतुर्भिर्जुहूम् । अष्टाभिरुपभृतं चरोस्त्वा पञ्चबिलस्य यन्त्राय धर्त्राय गृह्णामि ब्रह्मणस्त्वा तेजसे यन्त्राय धर्त्राय गृह्णामि क्षत्रस्य त्वौजसे यन्त्राय धर्त्राय गृह्णामि विशे त्वा यन्त्राय धर्त्राय गृह्णामि सुवीर्याय त्वा गृह्णामि सुप्रजास्त्वाय त्वा गृह्णामि रायस्पोषाय त्वा गृह्णामि ब्रह्मवर्चसाय त्वा गृह्णामीति । चतुर्भिर्ध्रुवां भूरस्माकꣳ हविर्देवानामाशिषो यजमानस्य देवानां त्वा देवताभ्यो गृह्णामीति । अभिपूर्यमाणामनुमन्त्रयते कामाय त्वा गृह्णामीति । परिधीन्परिधीयमाना-ननुमन्त्रयते ध्रुवोऽसि ध्रुवोऽहꣳ सजातेषु भूयासं धीरश्चेता वसुविदिति मध्यमम् । उग्रोऽस्युग्रोऽहꣳ सजातेषु भूयासमुग्रश्चेत्ता वसुविदिति दक्षिणम् । अभिभूरस्यभिभूरहꣳ सजातेषु भूयासमभिभूश्चेत्ता वसु-विदित्युत्तरम् । अथाग्निं योगेन युनक्ति युनज्मि त्वा ब्रह्मणा दैव्येन हव्यायास्मै वोढवे जातवेद इति । समिधोरभ्याधीयमानयोर्जपतीन्धानास्त्वा सुप्रजसः सुवीरा ज्योग्जीवेम बलिहृतो वयं त इति । अथान्तर्वेदि हवीꣳष्यासन्नान्यभिमन्त्रयते यन्मे अग्ने अस्य यज्ञस्य रिष्याद्यद्वा स्कन्दादाज्यस्योत विष्णो । तेन हन्मि सपत्नं दुर्मरायुमैनं दधामि निर्ऋत्या उपस्थ इति ॥ १६ ॥

III.16

(With the verse) "By the Yajus I pour on thee offspring, life and wealth. Instigated by Bṛhaspati may the sacrificer here come to no harm."[1] He follows the spilt out portion with "Svāhā to Bhūpati, Svāhā to Bhuvanapati, Svāhā to lord of Bhūtas."[2] He proceeds with whatever (clarified butter) might have been left. He causes the sacrificer to gaze at the clarified butter with the formula, "Thou art butter; thou art truth, thou art the overseer of the truth; thou art the oblation of Vaiśvānara Agni, of Viśve Devas, with pure strength, of true might. Thou art power, overpowering. Overpower hostility; overpower those who practicse hostility, overpower enmity, overpower those who practise enmity. Thou art of thousandfold strength; do thou quicken me. Thou art the butter of butter; thou art the truth of truth, thou hast true life; thou hast true strength; with truth I besprinkle thee. May I share thee that art such."[3] (The sacrificer) follows each portion of clarified butter as it is taken up—that in the Juhū with the four formulas, "I take thee for the control and holding of the five winds, I take thee for the control and holding of the five seasons, I take thee for the control and holding of the five directions, I take thee for the control and holding of the five people."[4] In the Upabhṛt with the eight formulas, "I take thee for the control and holding of the sky having five cavities; I take thee for the control and holding of the splendour of a brāhmaṇa, I take thee for the control and holding of the valour of Kṣatriya, I take thee for the control and holding of the subjects, I take thee for braveness, I take thee for good progeny, I take thee for prosperity; I take thee for the Brahman splendour."[4] In the Dhruvā-ladle with the four formulas, "The earth (is) ours; the oblation (is) of gods; the benediction (is) of the sacrificer. I take thee for the divinities of gods."[4] He follows (the Dhruvā) being filled (with clarified butter) with the formula. "I take thee for (the fulfilment of my) desire."[4]

He follows the enclosing sticks being laid around—the middle one with the formula, "Thou art firm; may I become firm among the kinsmen, intelligent, wise and winning wealth."[5] The southern one with the formula, "Thou art mighty; may I become mighty among the kinsmen, intelligent, wise and winning wealth."[5] The northern one with the formula, "Thou art overcoming, may I be overcoming among the kinsmen; intelligent, wise and winning wealth."[5] He joins them with the Yoga formula, "I yoke thee with the divine Brahman to bear this oblation, O wise one."[5] While the two fire-sticks are being kept erect, he murmurs the verse, "Kindling thee, may we live long with good offspring, good heroes and preventing thee tribute."[5] He recites over the oblations being deposited within the altar the verse, "Whatever O Agni, in this sacrifice of mine may be spoiled, whatever of the clarified butter, O Visnu, may be spilt, therewith do I smite the rival who is hard to slay. I place him on the lap of Nirṛti."[5]

1. TS. I. 6.1.1.
2. TS. II. 6.6.3,4.
3. TS. I. 1,6.1.
4. TS. I. 1.6.1,2.
5. TS. I. 6.2,1.

अथ भूर्भुवः सुवरित्यग्निहोत्रमेताभिर्व्याहृतीभिरुपसादयेत् । यज्ञमुखं वा अग्निहोत्रं ब्रह्मैता व्याहृतयः । यज्ञमुख एव ब्रह्म कुरुते । संवत्सरे पर्यागत एताभिरेवोपसादयेत् । ब्रह्मणैवोभयतः संवत्सरं परिगृह्णातीति ब्राह्मणम् । अथ वै भवति दर्शपूर्णमासावालभमान एताभिर्व्याहृती-भिर्हवींष्यासादयेत् । यज्ञमुखं वै दर्शपूर्णमासौ ब्रह्मैता व्याहृतयः । यज्ञमुख एव ब्रह्म कुरुते । संवत्सरे पर्यागत एताभिरेवासादयेत् । ब्रह्मणैवोभयतः संवत्सरं परिगृह्णातीति ब्राह्मणम् । अथ वै भवति चातुर्मास्यान्यालभमान एताभिर्व्याहृतीभिर्हवींष्यासादयेत् । यज्ञमुखं वै चातुर्मास्यानि ब्रह्मैता व्याहृतयः । यज्ञमुख एव ब्रह्म कुरुते । संवत्सरे पर्यागत एताभिरेवासादयेत् । ब्रह्मणैवोभयतः संवत्सरं परिगृह्णातीति ब्राह्मणम् । अथ वै भवति यद्वै यज्ञस्य साम्ना क्रियते राष्ट्रं यज्ञस्याशीर्गच्छति यदृचा विशं यज्ञस्याशीर्गच्छति । अथ ब्राह्मणो ऽनाशीर्केण यज्ञेन यजते। सामिधेनीरनुवक्ष्यन्नेता व्याहृतीः पुरस्ताद्दध्यात् । ब्रह्मैव प्रतिपदं कुरुते । तथा ब्राह्मणः साशीर्केण यज्ञेन यजत इति ब्राह्मणम् । अथ वै भवति यं कामयेत यजमानं भ्रातृव्यमस्य यज्ञस्याशीर्गच्छेदिति तस्यैता व्याहृतीः पुरोनुवाक्यायां दध्यात् । भ्रातृव्यदेवत्या वै पुरोनुवाक्या । भ्रातृव्यमेवास्य यज्ञस्याशीर्गच्छतीति ब्राह्मणम् । अथ वै भवति यान्कामयेत यजमानान्त्समावत्येनान्यज्ञस्याशीर्गच्छेदिति तेषामेता व्याहृतीः पुरोनुवाक्याया अर्धर्च एकां दध्याद्याज्यायै पुरस्तादेकां याज्याया अर्धर्च एकाम् । तथैनान्त्समावती यज्ञस्याशीर्गच्छतीति ब्राह्मणम् । अथ वै भवति यथा वै पर्जन्यः सुवृष्टं वर्षत्येवं यज्ञो यजमानाय वर्षति । स्थलयोदकं परिगृह्णन्ति । आशिषा यज्ञं यजमानः परिगृह्णातीति ब्राह्मणम् । व्याहृतीभिर्ब्राह्मणस्य प्रतिपद्यते हिङ्कारेण राजन्यस्यर्चा वैश्यस्य सर्वमेवैतत् त्रयं कुर्यादित्येतदपरम् । इध्ममभ्याधीयमानमनुमन्त्रयते ॥ १७ ॥

III.17

"One should keep down the Agnihotra (ladle filled with milk) with the Vyāhṛtis, *bhūr, bhuvaḥ suvaḥ*. Agnihotra indeed is the mouth of sacrifice; these Vyāhṛtis indeed are the Brahman; he (thereby) places the Brahman in the mouth of sacrifice. He should keep it down with these (Vyāhṛtis) at the close of a year. (Thereby) he enfolds the year on both sides with Brahman." So says the Brāhmaṇa. Thus indeed (the Brāhmaṇa) goes, "One who is performing the Full-moon or New-moon sacrifice should deposit the oblations with these Vyāhṛtis. The Full-moon and New-moon sacrifices are indeed the mouth of sacrifice; these Vyahrtis are the Brahman. He places the Brahman into the mouth of sacrifice. He should deposit (the oblations) with these (Vyāhṛtis) at the close of a year. He enfolds the year on both sides with Brahman." So says the Brāhmaṇa. Thus, indeed (the Brāhmaṇa) goes, "One who is performing the Cāturmâsyas should deposit the oblations with these Vyāhṛtis; the Cāturmāsyas indeed are the mouth of sacrifice; these Vyāhṛtis are the Brahman. He places the Brahman in the mouth of sacrifice. He should deposit (the oblations) with these (Vyāhṛtis) at the close of a year. He enfolds the year on both sides with Brahman." So says the Brāhmaṇa. Thus, indeed (the Brāhmaṇa) goes, "Whatever of the sacrifice is done with the Sāman, the blessing of the sacrifice goes to the ruling class; whatever with Ṛk, the blessing of the sacrifice goes to the Viś. (Consequently) a Brāhmaṇa performs a blessingless sacrifice.

"(The Hotṛ who) is going to recite the Sāmidhenī verses should first utter these Vyāhṛtis. (Thus), he makes a beginning with Brāhmaṇa. Thereby a Brāhmaṇa performs a blessingful sacrifice." So says the Brāhmaṇa. "(The Brāhmaṇa) indeed goes: "In the sacrifice of sacrificer about whom (the Hotṛ) desires that the blessing of his sacrifice may go to his enemy, he should join the Vyāhṛtis to the puronuvākyā. The puronuvākyā has the enemy for its deity. The blessing of his sacrifice goes to the enemy" So says the Brāhmaṇa. In the sacrifices of those sacrificers about whom (the Hotṛ) desires that the blessings of the sacrifice should equally go to them, he should insert the first of the Vyāhṛtis after the half verse of the puronuvākyā, the second at the beginning of the yājyā, and the third after the half verse of the yājyā. Thereby the blessing of the sacrifice equally goes to them. So says the Brāhmaṇa. (The Brāhmaṇa) indeed goes, "Just as a cloud rains abundantly, so a sacrifice pours for the sacrificer. Water is enfolded by ground. The sacrificer enfolds the sacrifice by the blessing." So says the Brāhmaṇa. (The Hotṛ) commences (the sacrifice) of a brāhmaṇa with Vyāhṛtis, of a Rājanya with Hiṁkāra; of a Vaiśya with the Ṛk. All these three should be adopted; this is another view. (The sacrificer) follows the faggot being put (on the Āhavanīya).

उच्छुष्मो अग्ने यजमानायैधि निशुष्मो अभिदासते । अग्ने देवेद्ध मन्विद्ध मन्द्रजिह्वेति । प्रवरं प्रव्रियमाणमनुमन्त्रयते ऽमर्त्यस्य ते होतर्मूर्धन्नाजिघर्मि रायस्पोषाय सुप्रजास्त्वाय सुवीर्यायेति । स्रुवेणाघार-माघार्यमाणमनुमन्त्रयते मनो ऽसि प्राजापत्यं मनसा मा भूतेनाविशेति । स्रुच्यमाघारमाघार्यमाणमनुमन्त्रयते वागस्यैन्द्री सपत्नक्षयणी वाचा मेन्द्रियेणाविशेति । प्रयाजानामिष्टमिष्टमनुमन्त्रयते वसन्तमृतूनां प्रीणामि स मा प्रीतः प्रीणातु ग्रीष्ममृतूनां प्रीणामि स मा प्रीतः प्रीणातु वर्षा ऋतूनां प्रीणामि ता मा प्रीताः प्रीणन्तु शरदमृतूनां प्रीणामि सा मा प्रीता प्रीणातु हेमन्तशिशिरावृतूनां प्रीणामि तौ मा प्रीतौ प्रीणीतामिति । आज्यभागा-विष्टावनुमन्त्रयते ऽग्नीषोमयोरहं देवयज्यया चक्षुष्मान्भूयासमिति। अग्निमिष्टमनुमन्त्रयते ऽग्नेरहं देवयज्ययान्नादो भूयासमिति । उपाꣳशु-याजमिष्टमनुमन्त्रयते दब्धिरस्यदब्धो भूयासममुं दभेयमिति । अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति । अथाप उपस्पृश्य । अग्नीषोमा-विष्टावनुमन्त्रयते ऽग्नीषोमयोरहं देवयज्यया वृत्रहा भूयासमिति । इन्द्राग्नी इष्टावनुमन्त्रयत इन्द्राग्नियोरहं देवयज्ययेन्द्रियाव्यन्नादो भूयासमिति । इन्द्रमिष्टमनुमन्त्रयत इन्द्रस्याहं देवयज्ययेन्द्रियावी भूयासमिति । महेन्द्रमिष्टमनुमन्त्रयते महेन्द्रस्याहं देवयज्यया जेमानं महिमानं गमेय-मिति । स्विष्टकृतमिष्टमनुमन्त्रयते ऽग्नेः स्विष्टकृतो ऽहं देवयज्यया-युष्मान्यज्ञेन प्रतिष्ठां गमेयमिति । प्राशित्रे ऽवदीयमाने जपत्यग्निर्मा

III.18

With the verse, "O Agni, kindled by gods, kindled by men, pleasing-tongued, do thou be strong for the sacrificer and weak for the distressing enemy."[1] He follows the Pravara being chosen, with the formula, "O Hotṛ (Agni), I drop (clarified butter) on thy head, the immortal, for prosperity, for good offspring and good valour."[1] He follows the Āghāra-libation being poured with the spoon with the formula, "Thou art mind, derived from Prajāpati; with the mind in true existence; do thou enter me."[1] He follows the Āghāra-libation being poured by means of the ladle with the formula, "Thou art speech derived from Indra, destroying the for Do thou enter me with speech, with might."[1] He follows the Prayāja-offerings respectively with the formulas, "Of the seasons, spring I delight; delighted, may it delight me—Of the seasons, summer I delight; delighted, may it delight me—Of the seasons, rains I delight; delighted, may they delight me—Of the seasons, autumn I delight; delighted, may it delight me—Of the seasons, winter and cold seasons I delight; delighted, may the two delight me."[2] He follows the two Ājyabhāgas, when offered, with the formula, "May I be possessor of eye through the offering to Agni-Soma."[2]

He follows Agni who has been offered, with the formula, "May I be consumer of food through the offering to the Agni."[2] He follows the Upāṁśuyāja, when offered, with the formula, "Thou art the injurer; may I be uninjured; may I injure N.N."[3] Here the sacrificer thinks of him whom he hates. Having touched water he follows the offering to Agni-Soma with the formula, "May I become the killer of evil."[3] He follows the offering to Indra-Agni with the formula, "May I be possessed of strength and eater of food through the offering to Indra-Agni." He follows the offering to Indra with the formula, "May I be possessed of strength through the offering to Indra."[3] He follows the offering to Mahendra with the formula, "May I attain victory and greatness through the offering to Mahendra."[3] He follows the Sviṣṭakṛt offering with the formula, "May I become long-lived and attain stability through the sacrifice by offering to Sviṣṭakṛt Agni."[3]

While the Prāśitra portion is being cut (for the Brahman) he murmurs the formula, "May Agni protect me from ill-performed sacrifice, Savitṛ from the evil."[4] While the sacrificer's portion (is being cut), with the formula, "May I conquer with this him who, near or afar, plots evil against me."[4] He follows the Iḍā being fetched,

1. TS. I. 6.2.2
2. TS. I. 6.2.3
3. TS. I. 6.2.4
4. TS. I. 6.3.1

दुरिष्टात्पातु सविताघशꣳसादिति । यजमानभागे यो मे ऽन्ति दूरे ऽरातीयति तमेतेन जेषमिति । इडामाह्रियमाणामनुमन्त्रयते सुरूपवर्षवर्ण एहीति प्रतिपद्य मघोनीत्यात: । अवान्तरेडां प्राश्यमानामनुमन्त्रयते जुष्टिरसि जुषस्व नो जुष्टा नो ऽसि जुष्टिं ते गमेयमिति । अथान्तर्वेद्यद्भिर्मार्जयते मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञꣳ समिमं दधातु । बृहस्पतिस्तनुतामिमं नो विश्वे देवा इह मादयन्तामिति । बर्हिषदं पुरोडाशमभिमन्त्रयते ब्रध्न पिन्वस्व ददतो मे मा क्षायि कुर्वतो मे मोपदसदिति । अथान्वाहार्यं याचति तमन्तर्वेद्यासन्नमभिमन्त्रयते प्रजापतेर्भागो ऽस्यूर्जस्वान्पयस्वानित्यान्ताद-नुवाकस्य ॥ १८ ॥ सप्तम: ॥

अनूयाजानामिष्टमिष्टमनुमन्त्रयते बर्हिषो ऽहं देवयज्यया प्रजावान्भूयासं नराशꣳसस्याहं देवयज्यया पशुमान्भूयासमग्ने: स्विष्टकृतो ऽहं देवयज्ययायुष्मान्यज्ञेन प्रतिष्ठां गमेयमिति । अथ यत्र होतुरभिजानात्यग्निरिदꣳ हविरजुषतेति तद्यजमानमुज्जितिं वाचयत्यग्नेरहमुज्जितिमनूज्जेषमिति यथेष्टम् । उक्तं वाजवत्योर्व्यूहनम् । अथ यत्र होतुरभिजानात्याशास्ते ऽयं यजमानो ऽसाविति तद्यजमानं यज्ञस्य दोहं वाचयत्येमा अग्मन्नाशिषो दोहकामा इन्द्रवन्तो वनामहे धुक्षीमहि प्रजामिषमिति । प्रस्तरं

with the formula, "O thou of fair rain-colour, come to this blessed home; approach me in devotion, cleanse (our) heads. O Iḍā, come hither, O Aditi, come hither, O Sarasvati, come hither. Thou art delight; thou art delighting; thou art fair. O thou, in whom joy is taken, may I attain joy from thee. O thou, who art invoked, may I obtain invocation from thee. May the prayer of the sacrificer be fulfilled for me. With untroubled mind, may I have strength for this. May the sacrifice mount the sky, may the sacrifice reach the sky. The path that leads to the gods, along it may the sacrifice go to the gods. May Indra bestow power on us. May wealth and sacrifices attend us. May the blessings be ours. May she be dear to us, victorious and beautiful."[5] He follows the intermediate Iḍā being consumed with the formula, "Thou art joy; give joy to us; thou art enjoyed by us; may I attain joy from thee."[5] He sprinkles himself within the altar with the verse, "(O Agni) may thy remarkable brilliance enjoy the clarified butter. May it join together this disintegrated sacrifice. May Bṛhaspati extend this our (sacrifice). May the Viśve Devas rejoice here."[6] He recites over the cake deposited on the sacrificial grass the formula, "O sun, do thou sprinkle; may (the wealth) of mine who am giving, not be diminished. May the deed which I am doing not be harmed."[7] He asks for the Anvāhārya cooked rice. He recites over it which is kept within the altar the mantra, "Thou art the portion of Prajāpati, full of strength and milk. Protect my Prāṇa and Apāna; protect my Samāna and Vyāna; protect my Udāna and Vyāna. Thou art inperishable; for imperishableness thee. Mayest thou not perish for me in yonder world."[8]

III.19

(The sacrificer) follows the Anūyājas, respectively with the formulas, "By the offering to Barhis may I be possessed of progeny—By, the offering to Narāśaṁsa may I be possessed of cattle—By the offering to Sviṣṭakṛt Agni may I attain security through the sacrifice, having long life."[1] When (the Adhvaryu) listens to (the Hotṛ saying) "Agni had enjoyed this oblation", he causes the sacrificer to recite the Ujjiti formulas, "May I be victorious following the victory of Agni; may I be victorious following the victory of Soma; may I be victorious following the victory of Agni; may I be victorious following the victory of Agni-Soma; may I be victorious following the victory of Indra-Agni; may I be victorious following the victory of Indra; may I be victorious following the victory of Mahendra; may I be victorious following the

5. TS. I. 6.3.2
6. TS. I. 5.3.2
7. TBr. III. 7.5.7
8. TS. I. 6.3. 3-4

1. TS. I. 6.4.1

प्रह्रियमाणमनुमन्त्रयते रोहितेन त्वाग्निर्देवतां गमयतु हरिभ्यां त्वेन्द्रो देवतां गमयत्वेतशेन त्वा सूर्यो देवतां गमयत्विति। परिधीन्विमुच्यमानाननुमन्त्रयते वि ते मुञ्चामि रशना वि रश्मीन्वि योक्त्रा यानि परिचर्तनानि। धत्तादस्मासु द्रविणं यच्च भद्रं प्र णो ब्रूताद्भागधान्देवतास्विति। शंयुवाकमुक्तमनुमन्त्रयते विष्णोः शंयोरहं देवयज्यया यज्ञेन प्रतिष्ठां गमेयमिति । पत्नीसंया-जानामिष्टमिष्टमनुमन्त्रयते ॥ १९ ॥

सोमस्याहं देवयज्यया सुरेताः रेतो धिषीय त्वष्टुरहं देवयज्यया पशूनाꣳ रूपं पुषेयमिति । अथेतरावुपसमस्यति देवानां पत्नीरग्नि-र्गृहपतिर्यज्ञस्य मिथुनं तयोरहं देवयज्यया मिथुनेन प्रभूयासमिति। वेदे यजमानं वाचयति वेदो ऽसि वित्तिरसि विदेयेत्यान्तादनुवाकस्य । ध्रुवामाप्याय्यमानामनुमन्त्रयत आप्यायतां ध्रुवा घृतेन यज्ञंयज्ञं प्रति देवयद्भ्यः । सूर्याया ऊधो ऽदित्या उपस्थ उरुधारा पृथिवी यज्ञे अस्मिन्निति । अथ यजमानभागं प्राश्नाति प्रजापतेर्विभान्नाम लोकस्तस्मिꣳस्त्वा दधामि सह यजमानेनेति सं यज्ञपतिराशिषेति वा । अत्रैतत्पूर्णपात्रं याचति । तदन्तर्वेदि निधाय पूर्णपात्रे यजमानं वाचयति

victory of Sviṣṭakṛt Agni."[2] As per the offering. The separation of the two ladles with the formulas beginning with the word *vāja*[3] has already been spoken of. When (the Adhvaryu) listens to (the Hotṛ reciting as a part of the Sūktavāka) the words "this sacrificer N.N. desires", he causes the sacrificer to recite the "milking of the sacrifice." "These blessings fair to milking have come hither; possessing Indra, may we win; may we milk offspring and food." He follows the Prastara being discarded, with the formula, "With the red steed may Agni convey thee to the gods; with the two tawny horses may Indra convey thee to the god; with Etaśa may Sūrya convey thee to the god."[4] He follows the enclosing sticks being released, with the verse, "I loosen thy cords, thy reins, thy yokings, thy harness; bestow upon us wealth and what is good; proclaim us sharer among the gods."[4] He follows the Saṁyuvāka uttered, with the formula "By offering to god Viṣṇu, may I attain health, wealth and stability."[4] He follows Patnīsaṁyājas offered one by one respectively with the formulas.

III.20

"By sacrifice to god Soma may I, possessing good seed, impregnate seed—By sacrifice to god Tvaṣṭṛ may I develop the form of cattle."[1] He combines the next two. "The wives of the gods and Agni the lord of the house are the pair of sacrifice. By the sacrifice to them may I be propagated with a pair."[2] With regard to the Veda (the Adhvaryu) makes the sacrificer recite the formula, "Thou art the Veda; thou art the gain; may I gain. Thou art action: thou art making; may I make. Thou art winning; thou art the winner, may I win. May the Veda give me the abundance of prosperity, rich in ghee, rich in houses, thousandfold and strong."[2] He follows the Dhruvā ladle being filled in, with the verse, "May the Dhruvā swell with clarified butter in each sacrifice for the sacrificers seeking the favour of gods; in this sacrifice—the udder of Sūryā, (lying) in the lap of Aditi, with wide stream and extensive."[3]

He consumes the sacrificer's portion (of the oblation) with the formula "Prajāpati's is the world called Vibhān. In it I place thee along with the sacrificer."[3] Or with the formula, "May the lord of sacrifice be united with the prayer."[4] At this

2. TS. I. 6.4.1,2
3. *Vājasyā mā prasave*..... TS. I. 1.13.1; 6,4.2; BaudhŚS I.19. The two verses are to be recited both by the Adhvaryu and the sacrificer in connection with the separation of ladles.
4. TS. I. 6.4.2,3

1. TS. I. 6.4.3,4
2. TS. I. 6.4.4
3. TS. I. 6.5.1
4. TS. I. 3.8.1

सदसि सन्मे भूयाः सर्वमसि सर्वं मे भूयाः पूर्णमसि पूर्णं मे भूया अक्षितमसि मा मे क्षेष्ठा इति । अथ दिशो व्युन्नयति प्राच्यां दिशि देवा ऋत्विजो मार्जयन्तां दक्षिणायां दिशि मासाः पितरो मार्जयन्तां प्रतीच्यां दिशि गृहाः पशवो मार्जयन्तामुदीच्यां दिश्याप ओषधयो वनस्पतयो मार्जयन्तामूर्ध्वायां दिशि यज्ञः संवत्सरो यज्ञपतिर्मार्जयन्तामिति । अथैना निनयति समुद्रं वः प्रहिणोम्यक्षिताः स्वां योनिमपिगच्छत । अच्छिद्रः प्रजया भूयासं मा परासेचि मत्पय इति । अथोपोत्थाय दक्षिणेन पदा विष्णुक्रमान्क्रमते ॥ २० ॥

विष्णोः क्रमो ऽस्यभिमातिहा गायत्रेण छन्दसा पृथिवीमनु विक्रमे निर्भक्तः स यं द्विष्म इति चतुर्भिरनुच्छन्दसम् । तृतीये चतुर्थमनुवर्त - यति । न चतुर्थाय प्रक्रामति । नाहवनीयमुपात्येति । अथात्रैव तिष्ठन्नाहवनीयमुपतिष्ठते ऽगन्म सुवः सुवरगन्म संदृशस्ते मा छित्सि यत्ते तपस्तस्मै ते मा वृक्षीति । अथादित्यमुपतिष्ठते सुभूरसि श्रेष्ठो रश्मीनामायुर्धा अस्यायुर्मे धेहि वर्चोधा असि वर्चो मयि धेहीति । अथैभ्यो लोकेभ्यो भ्रातृव्यं निर्भजतीदमहममुं भ्रातृव्यमाभ्यो दिग्भ्यो ऽस्यै दिवो ऽस्मादन्तरिक्षादस्यै पृथिव्या अस्मादन्नाद्यान्निर्भजामि निर्भक्तः स यं द्विष्म इति । अथाप उपस्पृश्य । सं ज्योतिषाभूवमित्युरः प्रत्यात्मानं प्रत्यभिमृशते । अथ दक्षिणमꣳसमभि पर्यावर्तत ऐन्द्रीमावृतमन्वावर्त इति । अथोदङ् पर्यावर्तते समहं प्रजया सं मया प्रजा समहꣳ रायस्पोषेण सं मया रायस्पोष इति । अथाहवनीये समिधमादधाति समिद्धो अग्ने मे

stage (the Adhvaryu) asks for the vessel of Praṇītā-water. Having placed it within the altar he makes the sacrificer recite the formula, "Thou art real; be real for me; thou art all; be all for me; thou art full; be full for me; thou art imperishable; do thou not perish for me."[5] He scatters (the water) towards the directions with the formulas, "In the eastern quarter may the gods and the priests purify (me); in the southern quarter may the months and Pitṛs purify (me); in the western quarter may the residence and cattle purify (me); in the northern quarter may the waters, plants and trees purify (me); in the upper quarter may the sacrifice, year and the lord of sacrifice purify (me)."[6] (The sacrificer) pours them down with the verse; "I send you to the ocean, do you join your birth-place. May I be without deficiency in progeny. Let the water not be scattered away from me."[6] Standing up, he takes the Viṣṇu-strides with the right foot.

III.21

(Respectively with the formulas) "Thou art the step of Viṣṇu, smiting enemy; with the Gāyatrī metre I step across the earth, excluded is he whom we hate—Thou art the step of Viṣṇu, smiting imprecations; with Triṣṭubh metre I step across the midregion; excluded is he whom we hate—Thou art the step of Viṣṇu, smiter of him who practises evil, with the Jagatī metre I step across the heaven, excluded is he whom we hate—Thou art the step of Viṣṇu, smiter of the hostile one, with the Anuṣṭubh metre I step across the quarters; excluded is he whom we hate."[1] He joins the fourth formula to the third one; he does not step with the fourth one. He does not pass beyond the Āhavanīya. Standing here only he prays to the Āhavanīya with the formula, "We have gone to the heaven, to the heaven we have gone. May I not be cut off from seeing thee. What heat is thine to that of thee may I not be brought low."[2] He prays to Āditya with the formula, "Thou art good, the best of rays; thou art life-bestowing, bestow life upon me. Thou art radiance-bestowing, bestow radiance upon me."[2] He drives away the enemy out of this world with the formula, "Here do I exclude my enemy, N.N. from these quarters, this heaven, this midregion, this earth, this food. Excluded is he whom we hate."[2] Having touched water, he touches himself at the bosom with the formula, "I have been united with light."[2] He turns along the right shoulder with the formula, "I turn the turning of

5. TS. I. 6.5.1
6. TS. I. 6,5,1,2

1. TS. I. 6.5.2-3
2. TS. I. 6,6,1

दीदिहि समेद्धा ते अग्ने दीद्यासꣳ स्वाहेति । अथाहवनीयमुपतिष्ठते वसुमान्यज्ञो वसीयान्भूयासमिति । अथाग्निपावमानीभ्यां गार्हपत्यमुपतिष्ठते ऽग्न आयूꣳषि पवसे ऽग्ने पवस्वेति । अथ गार्हपत्यमेवोपतिष्ठते ऽग्ने गृहपते सुगृहपतिरहं त्वया गृहपतिना भूयासꣳ सुगृहपतिर्मया त्वं गृहपतिना भूयाः शतꣳ हिमास्तामाशिषमाशासे मह्यममुष्मै ज्योतिष्मतीं तामाशिषमाशासे ऽमुष्मा अमुष्मा इति । यावन्तो ऽस्य पुत्रा जाता भवन्ति तन्तव इत्यन्ततः ॥ २१ ॥

अथ वै भवति यो वै यज्ञं प्रयुज्य न विमुञ्चत्यप्रतिष्ठानो वै स भवति। कस्त्वा युनक्ति स त्वा विमुञ्चत्विति । काले कपालानि विमुञ्चति यानि घर्मे कपालान्युपचिन्वन्ति वेधसः । पूष्णस्तान्यपि व्रत इन्द्रवायू विमुञ्चतामिति । अथैतेनैव यथेतमेत्य यजमानायतन उपविश्य तथैव तिरः पवित्रमप आचामति पयस्वतीरोषधयः पयस्वद्वीरुधां पयः । अपां पयसो यत्पयस्तेन मामिन्द्र सꣳसृजेति । अथाहवनीये समिध आदधात्यग्ने व्रतपते व्रतमचारिषं तदशकं तन्मे ऽराधि स्वाहा वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते व्रतमचारिषं तदशकं तन्मे ऽराधि स्वाहेति । अथोपोत्थाय यज्ञस्य पुनरालम्भं जपति यज्ञो बभूव स आबभूव स प्रजज्ञे स वावृधे । स देवानामधिपतिर्बभूव सो अस्माꣳ अधिपतीन्करोतु वयꣳ स्याम पतयो रयीणामिति । अथ प्राडुत्क्रम्य जपति गोमाꣳ अग्ने ऽविमाꣳ अश्वी यज्ञो

Indra."[3] He turns towards the north with the formula, "May I be united with offspring, offspring with me, may I be united with prosperity, prosperity with me."[3]

He puts a fire-stick on the Āhavanīya with the formula, "Kindled, O Agni do thou shine for me, kindling thee, O Agni, may I shine, svāhā."[3] He prays to the Āhavanīya with the formula, "The sacrifice is rich, may I be rich."[3]

He prays to the Gārhapatya with two Āgni-pāvamānī verses, "O Agni, thou purifiest life, do thou give food and strength to us. Do thou drive away ill fortune— O Agni, good worker purify for us glory in good heroes giving abundance of wealth to me." He again prays to the Gārhapatya with the formula, "O Agni, lord of the house,[3] through thee as lord of the house, may I be a good lord of the house. Through me as the lord of the house mayest thou be a good lord of the house for a hundred years. I invoke this blessing bringing light for me N.N.; I invoke this blessing for N.N., for N.N."[4] as often as he has sons born to him. Lastly he says "for posterity."

III.22

(The Brāhmaṇa) indeed goes "Whoever, having commenced a sacrifice does not release it, becomes unstable. Whoever joins you, let him release you." So it is. At the proper time (the sacrificer) disintegrates the potsherds with the verse, "The potsherds which wise men collect for the cauldron, these are in Pūṣan's guardianship. Let Indra and Vāyu set them free."[1] Having returned by the same route by which he had gone, and having sat down on the sacrificer's seat, he sips water across the strainers in the same manner[2] with the verse, "The plants are full of sap, the sap of creepers is full of sap. O Indra, do thou unite me with that sap which is of the sap of water."[3]

He puts fire-sticks on the Āhavanīya with the formula, "O Agni, lord of vow, I have observed the vow; I have been capable of it, it has flourished for me, svaha."[4] Having stood up, he murmurs the formula "The re-acceptance of the sacrificer," namely, "The sacrifice has become, it has come into being. It has been born; it has waxed great. It has become the overlord of the gods, may it make us overlords; may we be lords of wealth."[5] Stepping towards the east, he murmurs the verse, "Rich in

3. TS. I. 6.6.2
4. TS. I. 6.6.3

1. TS. I. 1.7.2
2. cf. BaudhŚS III.15
3. TS. I. 5.10.2
4. TS. I. 6.6.3
5. TS. I. 6.6.3-4

नृवत्सखा सदमिदप्रमृष्यः । इडावाꣳ एषो असुर प्रजावान्दीर्घो रयिः पृथुबुध्नः सभावानिति । अथ ब्राह्मणाꣳस्तर्पयितवा इति संप्रेष्यति ॥ २२ ॥ अष्टमः ॥

ब्रह्मत्वं करिष्यन्यज्ञोपवीत्यप आचम्याग्रेणाहवनीयं परीत्य दक्षिणत उदङ्मुखस्तिष्ठन्ब्रह्मसदनमुपतिष्ठते नमो ब्रह्मणे नमो ब्रह्मसदनायेति । अथासनात्तृणं निरस्यत्यहे दैधिषव्योदतस्तिष्ठान्यस्य सदने सीद योऽस्मत्पाकतर इति । उपविशत्युन्निवत उदुद्वतश्च गेषमिति । अथेमे समीक्षते पातं मा द्यावापृथिवी अद्याह्न इति । उपविश्य जपति भूर्भुवः सुवः क इदं ब्रह्मा भविष्यति स इदं ब्रह्मा भविष्यति प्राणः प्रजापतियुक्तोऽहं युज्ये ब्रह्मणार्वेव वाजी सुधुर इव वह्निर्बलीवर्द इव युक्तो हव्यं वक्ष्याम्यहं देवताभ्यो भूः प्रपद्ये भुवः प्रपद्ये सुवः प्रपद्ये भूर्भुवः सुवः प्रपद्ये वायुं प्रपद्ये ब्रह्म प्रपद्ये क्षत्रं प्रपद्येऽश्मानमाखणं प्रपद्ये प्रजापतेर्ब्रह्मकोशं प्रपद्येऽनार्तां देवतां वाचं प्रपद्य ओं प्रपद्य इति । तं यजमानो ब्रह्माणं वृणीते भूपते भुवनपते महतो भूतस्य पते ब्रह्माणं त्वा वृणीमहे वीतहव्ये पुरोहितं येनायन्नुत्तमꣳ सुवर्देवा अङ्गिरसो दिवमिति । वृतो ब्रह्मा जपत्यहं भूपतिरहं भुवनपतिरहं महतो भूतस्य पतिर्देवेन सवित्रा प्रसूत आर्त्विज्यं करिष्यामि ब्रह्माणं मावृथा वीतहव्ये पुरोहितं येनायन्नुत्तमꣳ सुवर्देवा अङ्गिरसो दिवं देव सवितरेतं त्वा वृणते बृहस्पतिं दैव्यं ब्रह्माणं तदहं मनसे प्रब्रवीमि मनो गायत्रियै गायत्री त्रिष्टुभे त्रिष्टुब्जगत्यै जगत्यनुष्टुभेऽनुष्टुप्पङ्क्त्यै पङ्क्तिः प्रजापतये प्रजापतिर्विश्वेभ्यो देवेभ्यो विश्वे देवा बृहस्पतये बृहस्पतिर्ब्रह्मणे ब्रह्म भूर्भुवः सुवर्बृहस्पतिर्देवानां ब्रह्माहं मनुष्याणां बृहस्पते यज्ञं गोपायेति । स यत्राह ब्रह्मन्नपः प्रणेष्यामि यजमान वाचं यच्छेति तद्ब्रह्मा प्रसौति ॥ २३ ॥

cattle, rich in sheep, O Agni, rich in houses is the sacrifice with manly companions ever unalterable. Rich in food is this, O Asura, rich in offspring, enduring wealth, deep-based and rich in houses."[6] He gives out the call, "In order to appease the brāhmaṇas."

DUTIES OF THE BRAHMAN

III.23

One who is going to officiate as the Brahman, having sipped water, having gone around along the front of the Āhavanīya, standing to the south facing the north, prays to the Brahman's seat with the formula, "Obeisance to the Brahman, obeisance to the Brahman's seat." He removes a darbha-blade from the seat with the formula, "O Ahi, son of Dīdhiṣu, get away from here, sit down on another's seat who is younger than we are."[1] He sits (on the seat with the formula, "May I go over the low and over the high."[1] He gazes at these (heaven and earth) with the formula, "Do you, O Dyāvāpṛthivī, guard me today from the day."[1] Having sat down, he murmurs the formula, "*Bhūr bhuvaḥ suvaḥ* who will become the Brahman, he will become the Brahman; vital breath together with Prajāpati, may I be yoked with Brahman, like a strong horse, like a well-yoked animal, like a yoked ox, I shall carry the oblation towards the gods, I resort to *Bhūḥ*, I resort to *Bhuvaḥ*, I resort to *Suvaḥ*, I resort to *Bhūr Bhuvaḥ Suvaḥ*, I resort to Vāyu, I resort to Brahman, I resort to Kṣatra, I resort to the stone serving as the target, I resort to the Brahman-treasure of Prajāpati, I resort to Vāc, the harmless deity, I resort to *Om*." The sacrificer chooses him as the Brahman with the formula, "O lord of the earth, lord of the mid-region, lord of the heaven, we choose thee as the Brahman, a priest for a Soma-sacrifice through which gods and Aṅgiras reached the highest heaven."

The Brahman who is chosen murmurs the formula, "I am the lord of the earth, lord of the mid-region, lord of the heaven. Impelled by god Savitṛ, I shall officiate as a priest. You have chosen me as the Brahman, a priest for a Soma-sacrifice through which gods and Aṅgiras reached the heaven. O god Savitṛ, they are choosing you, Bṛhaspati, the divine Brahman. I speak it to the mind, the mind to the Gāyatrī metre, Gāyatrī to the Triṣṭubh metre, Tristubh to the Jagatī metre, Jagatī to the Paṅkti metre, Paṅkti to Prajāpati, Prajâpati to Viśve Devas, Viśve Devas to Bṛhaspati, Bṛhaspati to Brahman, *brahma bhūr bhuvaḥ suvah*. Bṛhaspati (is the Brahman) of gods; myself of human beings. O Bṛhaspati, do thou guard the sacrifice." When he (the Adhvaryu) says, "O Brahman, I shall carry forth water, O sacrificer, do thou restrain speech,"[2] the Brahman gives the impulse.

6. TS. I. 6.6.4

1. TS. III. 2.4.4
2. cf BaudhŚS I.4

देव सवितः प्रणय यज्ञं देवता वर्धयैता नाकस्य पृष्ठे सुवर्गे लोके यजमानो अस्तु । सप्तर्षीणाः सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च धेह्यों प्रणयेति । स वाचंयमो भवति प्रणीतासु प्रणीयमानास्वा हविष्कृतः। सांनाय्ये दोह्यमान आ ततो यदाह बहु दुग्धीन्द्राय देवेभ्यो हव्यमिति महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । अधिवपने वाचं यच्छत्या कपालोपधानात् । संवपने वाचं यच्छत्या समभिवासनात् । स्तम्बयजुष्याह्रियमाण आ प्रोक्षणीनामासादनात् । स यत्राह ब्रह्मन्नुत्तरं परिग्राहं परिग्रहीष्यामीति तद्ब्रह्मा प्रसौति बृहस्पते परिगृहाण वेदिं ब्रह्मणा यज्ञं परिगृह्णीहीमम् । सप्तर्षीणाः सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च धेह्यों परिगृहाणेति । आज्येषु गृह्यमाणेषु वाचं यच्छत्या ध्रुवासादनात् । सामिधेनीष्वनूच्यमानास्वा प्रवरादनूक्तायां पुरोनुवाक्यायामा वषट्कारात् । प्राशित्रे ऽवदीयमान आ प्रसवात् । परिहरन्त्यस्मा एतत्प्राशित्रमग्रेणाहवनीयम् । तदाह्रियमाणं प्रतिपश्यति ॥ २४ ॥

III.24

"O god Savitṛ, do thou carry forth the sacrifice, promote the divinities. Let the sacrifice be on the surface of the heaven. Do thou place the sacrifice and the sacrificer on the place where the region of the seven *Ṛṣis*, the doers of good deeds lies. *Om* do you carry forth." While the Praṇītā water is being carried forth, he restrains speech until the call to the preparer of the oblation-material. (He restrains speech) while the Sāmnāyya is being milked until (the Adhvaryu) says, "Do thou yield much milk as oblation for Indra and other gods" or "for Mahendra" if the sacrificer is offering to Mahendra.[1] He restrains speech at the pouring of the rice-grains on the lower crushing stone until the piling up of the potsherds.[2] He restrains speech at the pouring of flour into the pan until the covering of the cakes with ashes.[3] At the carrying away of Stambayajus until the placing of the Prokṣaṇī water.[4] When he (the Adhvaryu) says, "O Brahman, I shall do the second tracing (of the altar),"[5] the Brahman gives impulse with the verse, "O Brahman, do thou trace the altar, do thou fence round this sacrifice with Brahman. Do thou place this sacrifice and the sacrificer on the place where the region of the seven Ṛṣis, the doors of good deeds lies. *Om*, fence round." While clarified butter is being taken (into the ladles)[6] he restrains speech until the placing of the Dhruvā.[6] (He restrains speech) while the Sāmidhenīs are being recited[7] until (the pronouncement of) the Pravara.[7] (He restrains speech) when the puronuvākyā has been recited until the Vaṣaṭ-utterance.[8] (He restrains speech) while the Prāśitra (portion of the cake) is being cut[9] until the impulse (to be given after the rite of Anvāhārya cooked rice).[10] The Prāśitra is brought towards him (the Brahman) along the front of the Āhavanīya. He gazes at it being fetched to him.

1. cf. BaudhŚS I.3
2. cf. BaudhŚS I.7,8
3. cf. BaudhŚS I.9,10
4. cf. BaudhŚS I.11
5. cf. BaudhŚS I.11
6. cf. BaudhŚS I.12
7. cf. BaudhŚS I.15
8. cf. BaudhŚS I.16
9. cf. BaudhŚS I.17
10. cf. BaudhŚS I.19

सूर्यस्य त्वा चक्षुषा प्रतिपश्यामीति । अथैनदुभाभ्याꣳ हस्ताभ्यां प्रतिगृह्णाति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रतिगृह्णामीति । अथैनत्सादयति पृथिव्यास्त्वा नाभौ सादयामीति । अथैनदवेक्षते सुपर्णस्य त्वा गरुत्मतश्चक्षुषावेक्ष इति । अथैनदङ्गुष्ठेन च महानाम्न्या चोपसंगृह्यातिहाय दतः पूर्वं जिह्वाग्रे निदधात्यग्नेस्त्वास्येन प्राश्नामीति । प्राश्याप आचम्य सहाद्भिरवगिरति ब्राह्मणस्योदरेण बृहस्पतेर्ब्रह्मणेति । अथाद्भिर्मार्जयित्वा प्राणान्संमृशते वाङ्म आसन्नसोः प्राणो ऽक्ष्योश्चक्षुः कर्णयोः श्रोत्रं बाहुवोर्बलमूरुवोरोजो ऽरिष्टा विश्वान्यङ्गानि तनूस्तनुवा मे सह नमस्ते अस्तु मा मा हिꣳसीरिति । मयि प्राणा मयि प्राणा इति वा । आहृतं ब्रह्मभागं प्राशित्रहरणे निदधाति । अथान्वाहार्यं याचति । तमन्तर्वेद्यासन्नमभिमन्त्रयते ॥ २५ ॥

ब्रह्मन्ब्रह्मासि नमस्ते ब्रह्मन्ब्रह्मणे पाहि मामहुताद्य सर्वो मह्यꣳ हुतो भवेति । अथास्य यावन्मात्रमवदाय प्राशित्रहरणे निदधाति श्रीरस्येहि मामभ्यन्नवानन्नादो भूयासमिति । अथैनमग्रेण स्रुच उदञ्चं नीयमान–मनुमन्त्रयते यज्ञो दिवꣳ रोहतु यज्ञो दिवं गच्छतु यो देवयानः पन्थास्तेन यज्ञो देवाꣳ अप्येत्विति । स यत्राह ब्रह्मन्प्रस्थास्यामः समिधमाधा–याग्नीदग्नीन्सकृत्सकृत्संमृड्ढीति तद्ब्रह्मा प्रसौति देव सवितरेतत्ते प्राह तत्प्र च सुव प्र च यज बृहस्पतिर्ब्रह्मा स यज्ञं पाहि स यज्ञपतिं पाहि स मां पाह्यों प्रतिष्ठेति । प्रचरतेति प्रवर्ग्ये । सो ऽत्रैवास्त आ समिष्टयजुषो होमात् । हुते

III.25

"I gaze at thee with the eye of Sūrya."[1] He receives it with both the hands with the formula, "I receive thee in the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan."[2] He keeps it down with the formula, "I place thee on the navel of the earth."[3] He gazes at it with the formula, "I gaze at thee with the eye of the good-winged eagle." Having held it with the thumb and the ring-finger, keeping the teeth away, he first places it on the tip of the tongue with the formula, "I consume thee with Agni's mouth."[4] Having consumed it and having sipped water, he swallows it along with water with the formula, "With the belly of the brāhmaṇa with the prayer of Bṛhaspati." Having sprinkled water upon himself, he touches his vital breaths with the formula, "Speech in my mouth, breathing in the nostrils, the vision in the eyes, the faculty of hearing in the ears, strength in the arms, vigour in the thighs, may all my limbs be uninjured; may thy body be with my body; obeisance to thee; do thou not injure me."[4] Or with the formula, "The vital breaths within me, vital breaths within me." He keeps the Brahman's portion brought to him in the Prāśitraharaṇa vessel. Then he asks for the Anvāhārya cooked rice. He recites over it kept within the altar the formulas.

III.26

"O Brahman, thou art the Brahman; O Brahman, obeisance to thee Brahman; do thou guard me who hast not been offered food; offered, do thou be whole to me." Having taken a little portion out of it, he keeps it into the Prāśitraharaṇa vessel with the formula, "Thou art glory; do thou come towards me, may I be possessed of food and be eating food." He follows it (Anvāhārya rice) being carried towards the north along the front of the ladles with the formula, "May the sacrificer ascend the heaven; may the sacrificer go to the heaven; may the sacrifice go to gods along that path which leads to gods."

When he (the Adhvaryu) says, "O Brahman, we shall start; having put the fire-stick (on the Āhavanīya) O Agnīdh, do thou cleanse the fires once each, "The Brahman gives the impulse, "O god Savitṛ, he has declared that to thee, that do thou impel and offer. The Brahman is Bṛhaspati. Do thou protect the sacrifice, do thou protect the lord of sacrifice, do thou protect me. *Om*, do you start."[1] In the Pravargya

1. TS II. 6.8.5
2. TS. II. 6.8.6
3. VS. I.11
4. TS. II. 6.8.6

1. TS. II. 6.9.3

समिष्टयजुष्युपोत्थायाहवनीयमुपतिष्ठते ऽयाडग्यज्ञꣳ हविषो जात-
वेदा अदब्धो अन्ततः पूर्वो अस्मिन्निषद्य । सन्वन्सनिꣳ सुविमुचा नो
विमुञ्च धेह्यस्मासु द्रविणं जातवेदो यच्च भद्रमिति । स एतेनैव ब्रह्मा
भवति दर्शपूर्णमासयोरिष्टीनां चातुर्मास्यानां पशुबन्धस्य सौत्रामण्या
इति ॥ २६ ॥ नवमः ॥

हवीꣳष्यासाद्य होतारमामन्त्रयते । स यज्ञोपवीत्यप आचम्य हस्तौ
संमृशते कर्मणे वां देवेभ्यः शकेयꣳ शक्त्यै वाꣳ सुकृताय वामिति । अथ
द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति ।
अथान्तरेण वेद्युत्करौ प्रपद्यते सत्यं प्रपद्य ऋतं प्रपद्ये ऽमृतं प्रपद्ये प्रजापतेः
प्रियां तनुवमनार्तां प्रपद्य इदमहं पञ्चदशेन वज्रेण द्विषन्तं भ्रातृव्यमवक्रामामि
यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो भूर्भुवः सुवर्विष्णो स्थाने तिष्ठामीति ।
दक्षिणेन प्रपदेनोत्तरं वेद्यन्तमवक्रम्य तिष्ठति । यदा जानात्यग्नये
समिध्यमानायानुब्रूहीति तदेदꣳ हौत्रं जपति कं प्रपद्ये तं प्रपद्ये यत्ते प्रजापते
शरणं छन्दस्तत्प्रपद्ये यावत्ते विष्णो वेद तावत्ते करिष्यामि देवेन सवित्रा
प्रसूत आर्त्विज्यं करिष्यामि नमो ऽग्नय उपद्रष्ट्रे नमो वायव उपश्रोत्रे नम
आदित्यायानुख्यात्रे जुष्टामद्य देवेभ्यो वाचमुद्यासꣳ शुश्रूषेण्यां मनुष्येभ्यः
स्वधावतीं पितृभ्यः प्रतिष्ठां विश्वस्मै भूताय भूर्भुवः सुवः प्रशास्त आत्मना
प्रजया पशुभिः प्रजापतिं प्रपद्ये ऽभयं मे अस्तु प्राजापत्यमनुवक्ष्यामि वाचं
प्रपद्ये वागार्त्विज्यं करिष्यति यशसे त्वा द्युम्नाय त्वेन्द्रियाय त्वा भूत्यै त्वा
यज्ञो यज्ञाय महि शर्म यच्छतामिति । अत्र त्रिरभिहिङ्कृत्यानवानमभि-

rite (he should say) "Do you proceed." He remains only here until the Samiṣṭayajus offering.[2] After the Samiṣṭayajus has been offered, having stood up, he prays to the Āhavanīya with the verse, "The Jātavedas Agni, uninjured, the eastern one seated herein has been honoured with a sacrifice of oblation. Giving gifts, do thou release us completely. Place within us, O Jātavedas, wealth and what is good."[3] With this (procedure) he (the Brahman) officiates as the Brahman in Full-moon and New-moon sacrifices, (other) Iṣṭis, Cāturmāsyas, Paśubandhe and Sautrāmaṇī.

DUTIES OF THE HOTṚ

III.27

Having placed the oblations (within the altar the Adhvaryu) calls upon the Hotṛ. He (the Hotṛ) suspending the cord over the left shoulder, having sipped water, touches his hands together with the formula, "May I be able with your help to perform rites for gods, for capability and for good deed." With two verses he receives Agni within, "I receive Agni within me for the abundance of wealth, good offspring and good valour. I hold offspring and strength within me. May we be uninjured in our persons and rich in brave sons—O Pitṛs, Agni the immortal who has entered the hearts of us the mortals, we receive him within us, may he not go away leaving us."[1] He enters (the sacrifical hall) inbetween the altar and the rubbishheap with the formula, "I resort to truth, I resort to the cosmic order, I resort to the immortal, I resort to Prajāpati's dear and harmless body. I trample down with the fifteenfold thunderbolt the enemy who hates us and whom we hate. *Bhūr Bhuvaḥ Suvaḥ*, I stand in Viṣṇu's place." He stands tresspassing the northern border of the altar with the right forefoot.

When he knows (about the Adhvaryu's call), "Do you recite verses for the fire being enkindled," he murmurs the formula, "Whom do I resort to? I resort to him. I resort to the metre which O Prajāpati, is thy resort. I shall do that much which O Viṣṇu, I am aware of. Impelled by god Savitṛ, I shall execute the priesthood. Obeisance to Agni the supervisor; obeisance to Vāyu the listener; obeisance to Āditya the relater. May I today utter the speech dear to gods, worthy of listening by men, possessed of Svadhā for the Pitṛs, stability for all beings; *bhūr bhuvaḥ suvaḥ*, I as Praśāstṛ,[2] resort to Prajāpati for offspring and cattle. Let there be fearlessness for

2. cf. BaudhŚS I.21
3. KauṣBr XXVI.6. BhārŚS III 18.11 and other Taittirīya Sūtras have a little different text.

1. TS. V. 7.9.1
2. cf Caland, *Śrautasūtra des Āpastamba* Part III p. 412, Āp ŚS XXIV. 11.2 note, Amsterdam 1928.

हिङ्कारादृचमुपसंदधाति । प्र वो वाजा अभिद्यव इति त्रिः प्रथमामन्वाह। त्रिरुत्तमाम् । सर्वा अर्धर्चशो ऽपानिति । अनूक्तासु सामिधेनीषु देवता आवाह्य भूमौ प्रादेशं कृत्वोपविशतीदमहं गायत्रेण छन्दसा त्रिवृता स्तोमेन रथन्तरेण साम्ना वषट्कारेण वज्रेण द्विषन्तं भ्रातृव्यमवबाधे ऽवबाढो द्विषन्निति । स आहवनीयं प्रेक्षमाण आस्ते । प्रणीता वोभयं वान्तरेण वा वीक्षते ऽनपगल्भो हास्माज्जायते । यदा जानात्यग्निर्देवो होतेत्येतज्जपति देव सवितरेतं त्वा वृणते ऽग्निहोत्राय सह पित्रा वैश्वानरेणेति । अथोपोत्थाय दक्षिणेन हस्तेन दक्षिणे ऽꣳसे ऽध्वर्युमन्वारभते सव्येन दक्षिणे ऽꣳस आग्नीध्रम् । यद्यु वै स्वयं प्रत्याश्रावयेन्नीविदेश एनं दक्षिणस्याꣳ श्रोण्यामन्वारभेताग्निमन्वारभामहे होतृवूर्ये पुरोहितम् । येनायन्नुत्तमꣳ स्वर्देवा अङ्गिरसो दिवम् ॥ देवा देवेषु पराक्रमध्वं प्रथमा द्वितीयेषु द्वितीयास्तृतीयेषु त्रिरेकादशा अनुसꣳरभध्वमिति । अथाध्वर्यवे नाम प्रब्रूते । अथ दक्षिणमꣳसमभि पर्यावर्तत ऐन्द्रीमावृतमन्वावर्त इति । अथ होतृषदनमभिव्रजञ्जपति ॥ २७ ॥

षण्मोर्वीरꣳहसस्पान्तु द्यौश्च पृथिवी चाहश्च रात्रिश्चापश्चौषधयश्च ता मा रक्षन्तु ता मा गोपायन्तु ताभ्यो नम इति । अथासनात्तृणं निरस्यति शुष्कं वा प्रतिच्छिन्नाग्रं वा दक्षिणायै च सन्धिमनु प्रतीच्यै च निरस्तः

me; I shall utter words derived from Prajāpati; I resort to speech; speech will function as the priest; thee for glory; thee for lustre; thee for power; thee for prosperity; may the sacrifice grant great welfare for the sacrifice." Having utered *him* three times, he joins the verse to the Abhihiṁkāra[3] without breathing in. He recites the first verse *pra vo vājā abhidyavo...* three times. The last verse thrice. In respect of all verses he breathes in at half verse. After having recited the Sāmidhenīs, after having invoked the deities and after having made a span on the ground, he sits down with the formula, "Here do I keep off the enemy who hates, with the Gāyatrī metre, Trivṛt stoma, Rathantara Sāman and Vaṣaṭ-utterance as the thunder-bolt. The enemy is kept off." He keeps on gazing at the Āhavanīya. He gazes at the Praṇītā-water or both or between the two. Thereby he becomes not perplexed.[4]

When he knows (the Adhvaryu reciting *agnir devo hotā*, he murmurs the formula, "O god Savitṛ, they choose you for Agnihotra together with your father Vaiśvānara." Having stood up, he touches the Adhvaryu on his right shoulder with his right hand, the Āgnīdhra on his left shoulder with his left hand. If he himself gives the response, he should touch him (the Āgnīdhra) on the right buttock at the spot of the knot of his lower garment with the verse, "We touch Agni the priest in the choosing of the Hotṛ, through whom gods and Aṅgirases reached the highest heaven.[5] O gods, do you proceed keenly with regard to gods, the first[6] with regard to the second,[7] the second with regard to the third;[8] thrice eleven, do you go hand in hand."[9] He pronounces his name to the Adhvaryu. He turns along the right shoulder with the formula, "I turn following the turn of Indra." Going towards the Hotṛ's seat, he murmurs.

III.28

"May the six worlds—heaven, earth, day, night, waters, plants; may they protect me, obeisance to them." He throws away a blade from the seat, either a dry one or with a broken tip towards the conjunction of the south and the west with the

3. The utterance *him bhūr bhuvaḥ svaro3m*
4. Caland's text reads, *vīkṣate' napragalbho* Caland has recorded the variant readings found in manuscripts in the foot-note. In my opinion the reading *vīkṣate'napagalbho* should be acceptable.
5. TS. I. 7.10.3
6. The eleven on the earth.
7. The eleven in mid-region.
8. The eleven in the heaven.
9. cf. TBr. III. 7.5.1

परावसुरिति । अथाप उपस्पृश्योपस्तीर्योपविशतीदमहमर्वावसोः सदने सीदामीति दक्षिणोत्तरी । अथ दक्षिणावृद्गार्हपत्यं प्रतीक्षते विश्वकर्मꣳस्तनूपा असि तनुवं मे पाहीति । उभौ समीक्षत आहवनीयं चाग्राविष्णू मा वामवक्रमिषमोजो ऽशिष्टं विजिहाथां मा मा संताप्तं लोकं मे लोककृतौ कृणुतमिति । एष वां लोक इति मनागिवोदङ् सर्पति । अथ तिस्र ऋचो जपति विश्वे देवाः शास्तन मा यथेह होता वृतो मनवै यन्निषद्य । प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥ तदद्य वाचः प्रथमं मसीय येनासुराꣳ अभि देवा असाम । ऊर्जाद उत यज्ञियासः पञ्च जना मम होत्रं जुषध्वम् । नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशि-नेभ्यः। यजाम देवान्यदि शक्नवाम मा ज्यायसः शꣳसमा वृक्षि देवा इति। अथ स्रुगादापनेन स्रुचावादाप्य यथादेवतꣳ हविषो यजति । अथ वषट्काराणामनुमन्त्रणो वषट्कार मा मे प्रवृण्मो अहं त्वां बृहता मन उपह्वये मातरिश्वना प्राणान्न मे वाचꣳ हव्यं देवेभ्यो ऽभिवहाम्योजः सहः सह ओजो वागिति । यद्यु वा अभ्यग्रा वषट्काराः स्युरेतावतैवानुमन्त्रयत ओजः सहः सह ओजो वागिति । अथ होतुर्द्विरङ्गुलावनक्ति । यत्पूर्वाक्तं तदुत्तरोष्ठे प्रोहति वाचस्पतये त्वा हुतं प्राश्नामीषे प्राणायेति । सदसस्पतये त्वा हुतं प्राश्नाम्यूर्जे ऽपानायेत्यधरोष्ठे ऽपोहति । अथाप उपस्पृश्य चतुरवान्तरेडामवदापयते ऽप्रसृतेन पाणिनासमस्तेन । इडां मुखसंमिता-मुपह्वयते ॥ २८ ॥

formula, "Parāvasu is removed." Having touched water and having put a darbha-blade, he sits (on the seat) with the formula, "Here I sit on the seat of Arvāvasu" with his right leg on the left thigh. Turning by the right he gazes at the Gārhapatya with the formula, "O Viśvakarmna, thou art the protector of body; do thou protect my body." He gazes at both the fires (Gārhapatya) and Āhavanīya with the formula, "O Agni-Viṣṇu, let me not tresspass you, split asunder the profane power, do not afflict me; O makers of the world, make me a world." With the formula, "This is your world" he moves a little northwards. He murmurs three verses; "O Viśve Devas, do you guide me how and what I may mind after having sat down here as the chosen Hotṛ. Do you pronounce my success about the path along which I may convey the oblation to you."[10]—Now I proclaim that main speech with which we may attack the Asuras. O five people, consumers of food and worthy of sacrifice, do you approve of my pristhood.[11] —Obeisance to the great; obeisance to the small, obeisance to the young, obeisance to the old. We shall make offerings to gods provided we are enabled to do so. May I not be deprived of the praise of the venerable deity."[12]

After having caused the Adhvaryu to take up the two ladles with the *srugādāpana* formula, he recites the yājyās for the offerings in accordance with the deity. The consecration-formula for the Vaṣaṭ-utterance (is): "O Vaṣaṭkāra, do not ruin me; may I not ruin thee; I invoke the mind with speech, the vital breaths with Mātariśvan; do thou not (ruin) my speech;[13] I carry the oblation towards the gods; power is strength; speech is power and strength." If the Vaṣaṭ-utterances are uninterrupted, he should follows them with this much, "Power is strength; speech is power." (The Adhvaryu) anoints (the Hotṛ's) finger at two (phalanxes). What is anointed first, he moves upwards on the upper lip with the formula, "(The oblation) offered to Vācaspati I consume for food and Prāṇa." He moves (the clarified butter applied to the second phalanx) downwards upon the lower lip with the formula, "Offered to Sadasaspati I consume for strength and Apāna." Having touched water, he causes (the Adhvaryu) to give the intermediate Iḍā in four portions on extended palm with not closed (fingers). He invokes the Iḍā (held) at the height of his mouth.

10. RV. X. 52.1
11. RV. X. 53.4
12. RV. I. 27.13
13. Caland in footnote: *prāṇān na me vācam* is uncertain.

उपहूतꣳरथन्तरꣳ सह पृथिव्या सहाग्निना सहान्नाद्येन सह वाचोप मा रथन्तरꣳ सह पृथिव्या सहाग्निना सहान्नाद्येन सह वाचा ह्वयतामुपहूतं वामदेव्यꣳ सहान्तरिक्षेण सह वायुना सह प्राणेन सह पशुभिरुप मा वामदेव्यꣳ सहान्तरिक्षेण सह वायुना सह प्राणेन सह पशुभिर्ह्वयतामुपहूतं बृहत्सह दिवा सहादित्येन सह चक्षुषोप मा बृहत्सह दिवा सहादित्येन सह चक्षुषा ह्वयतामुपहूतꣳ स्थास्नु भुवनमुप मा स्थास्नु भुवनꣳ ह्वयतामुपहूतं चरिष्णु भुवनमुप मा चरिष्णु भुवनं ह्वयतामुपहूताः सप्त होत्रा उप मा सप्त होत्रा ह्वयन्तामुपहूता गावः सहाशिरोप मा गावः सहाशिरा ह्वयन्तामुपहूता धेनुः सहर्षभोप मा धेनुः सहर्षभा ह्वयतामुपहूतेडा वृष्टिरुप मामिडा वृष्टिर्ह्वयतामुपहूतो भक्षः सखोप मा भक्षः सखा ह्वयतामुपहूताꣳ हो इडोपहूता हे सासि जुषस्व मेड इत्युपाꣳशूक्त्वोच्चैर्निरुक्तामुपह्वयते । स यदि सर्वां प्राशिष्यन्स्यात्पाणौ कृतानि प्राश्य चमसादेव प्राश्नीयात् । अथ यदि दित्सेद्वा निधित्सेत वा पुरोडाशशकलमवच्छिद्यैव प्राश्नीयादिडासि स्योनासि स्योनकृत्सा नो रायस्पोषे सुप्रजास्त्वे धा मुखस्य त्वा द्युम्नाय सुरभ्यास्यत्वाय प्राश्नामीति । प्राश्याप आचम्य प्राचीं वोदीचीं वोदकराजिं निनयति तूष्णीमिति न्वेवाज्यस्य वचः । अथाप्येतं जपं जपति मनो ज्योतिर्जुषतामाज्यं विच्छिन्नं यज्ञꣳ समिमं दधातु । बृहस्पतिस्तनुतामिमं नो विश्वे देवा इह मादयन्तामिति । अनूयाजानिष्ट्वा शंयुवाकमुक्त्वा बर्हिष्यञ्जलिं कृत्वा निह्नुते यज्ञ शं च म उप च मे प्रजापते यज्ञ यत्ते न्यूनं यदु ते ऽतिरिक्तं कर्म प्रजापतौ यज्ञ तदिति । अथ दक्षिणार्धे वेद्यै वेदं निधाय यजमानं वाचयति ॥ २९ ॥

III.29

(With the formula) "Invited is the Rathantara (Sāman) together with the earth, together with Agni, together with food, together with speech; may Rathantara together with Pṛthivī, together with Agni, together with food, together with speech invite me, invited is the Vāmadevya (Sāman) together with midregion, together with Vāyu, together with Prāṇa, together with cattle; may the Vāmadevya (Sāman), together with the midregion, together with Vāyu, together with Prāṇa, together with cattle invite me. Invited is Bṛhat (Sāman) together with the heaven, together with Āditya, together with the eye; may the Bṛhat (Sāman) together with the heaven, together with the Āditya, together with the eye invite me. Invited is the stable being; may the stable being invite me. Invited is the moving being; may the moving being invite me. Invited are the seven Hotrās; may the seven Hotrās invite me. Invited are cows together with the hot milk; may the cows together with the hot milk invite me. Invited is the milch-cow together with the bull; may the milch-cow together with the bull invite me. Invited is Iḍā the rain-fall; may Iḍā the rain-fall invite me. Invited is the Soma-drink the friend; may the Soma-drink the friend invite me. Invited is self. Iḍā is invited. Thou art he. O Iḍā, approve of me."[1] Having pronounced (this formula) to himself, he loudly invites the specific (Iḍā).

If he is going to consume the entire Iḍā, after having consumed the portions placed on his palm, he should consume it from the Iḍā-goblet itself. If he desires to give it (to somebody) or to retain, he should consume after having cut the part of the cake with the formula, "Thou art Iḍā; thou art giving happiness. Do thou retain us in prosperity and with good offspring. I consume thee for the power of the face and fragrance of mouth." Having consumed (the Iḍā) and having sipped water, he pours down a line of water towards the east or north without reciting any formula. This is the view of Ājya.[2] He murmurs this verse. "(O Agni), may the remarkable brilliance enjoy the clarified butter. May it join this disintegrated sacrifice. May the Viśve Devas rejoice here." After having recited the Anūyaja-yājyās and having pronounced the Śaṁyuvāka, he removes the deficiency by folding hands over the sacrificial grass with the formula, "O sacrifice, be auspicious to me; be along with me O Prajāpati. O sacrifice I leave unto Prajāpati whatever rite of thine is deficient and whatever is excessive." Having deposited the Veda into the southern half of the altar, he makes the sacrificer recite.

1. TBr. III. 5.8., cf. TS. II. 6.7.
2. Bhavasvāmin in his bhāṣya reads *ādya* as the name of a teacher.

येन त्वं देव वेद देवेभ्यो वेदो ऽभवस्तेनास्मभ्यं वेद एधि । वेदो ऽसि वित्तिरसि विदेयाहं प्रजां पशून्स्वर्गं लोकम् । कर्मासि करुणमसि क्रियासमहं पुण्यं कर्म । सनिरसि सनितासि सनेयमहमदो घृतवन्तं कुलायिनꣳ रायस्पोषꣳ सहस्रिणं वेदो ददातु वाजिनमिति । पत्नीसंयाजानिष्ट्वा फलीकरणहोमे हुते वेदे पत्नीं वाचयति वेदो ऽसि वित्तिरसि विदेयाह-मदः । कर्मासि करुणमसि क्रियासमहमदः सनिरसि सनितासि सनेयमहमदो घृतवन्तं कुलायिनꣳ रायस्पोषꣳ सहस्रिणं वेदो ददातु वाजिनमिति । विस्रस्य वेदमर्धानि पत्न्यै प्रयच्छति । तानि पत्न्यन्तरोरू वा न्यस्यति दक्षिणेन वोरुणोपनिगृह्णीते । अथेतराणि प्राङावृत्त स्तृणन्नेति तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृताननुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनमिति । अथ यान्यतिशिष्यन्ते तानि बर्हिषि संन्यस्यत्यापृणो ऽसि संपृण प्रजया मा पशुभिरापृणेति । अथ यथाप्रपन्नं निष्क्रम्याग्रेणाहवनीयं परीत्य दक्षिणत उदङ्मुखस्तिष्ठन्ना-हवनीयमुपतिष्ठते ऽयाडग्नꣳ हविषो जातवेदा अदब्धो अन्ततः पूर्वो अस्मिन्निषद्य । सन्वन्सनिꣳ सुविमुचा नो विमुञ्च धेह्यस्मासु द्रविणं जातवेदो यच्च भद्रम् ॥ एतेनाग्ने ब्रह्मणा वावृधस्व शक्ती वा यत्ते चकृमा विदा वा । उत प्रणेष्यभि वस्यो अस्मान्सं नः सृज सुमत्या वाजवत्या ॥ ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितता महान्तः । तेभिर्नो अग्निरिन्द्रो बृहस्पतिर्विश्वे मुञ्चन्तु मरुतः स्वर्का इति । एतयैव जपा दर्शपूर्णमासयोरिष्टीनां चातुर्मास्यानां पशुबन्धस्य सौत्रामण्या इति ॥ ३० ॥

III.30

"By which O god Veda, thou hast become Veda for the gods, thereby do thou become Veda for us. Thou art Veda; thou art gain; may I obtain offspring, cattle and heaven. Thou art deed; thou art means of deed; may I do holy act. Thou art gift, thou art giver, may I give it. May Veda give me prosperity consisting of ghee, residence, counted in thousands and food."[1] Having recited yājyās at the Patnīsaṁyāja after the chaff of grains has been offered, he makes the sacrificer's wife recite the formula with regard to the Veda, "Thou art Veda, thou art gain, may I obtain offspring, cattle and heaven. Thou art deed, thou art means of deed, may I do holy act. Thou art gift, thou art giver, may I give it. May Veda give me prosperity consisting of ghee, residence, counted in thousands, and food."[1] Having loosened the Veda, he hands over half of it to the sacrificer's wife. She puts it between her thighs or holds by the side of her right thigh. Turning towards the east[2] (the Hotṛ) goes on spreading the other half with the verse, "O Agni, spreading the line, do thou follow the Sun from the region. Do thou guard the brilliant paths prepared with (good) intention. May Agni render the act of the worshippers faultless. Do thou be thinking and create divine being."[3] He puts into the Barhis the darbha-blades which remain, with the formula, "Thou art the filler; fill me with offspring and cattle."

Having left by the same route by which he came, going round along the front of the Āhavanīya, standing towards the south facing the north, he prays to the Āhavanīya with the verses, "The Jātavedas Agni, uninjured, the eastern one seated herein has been honoured with a sacrifice of oblation. Giving gifts, do thou release us completely. Place within us, O Jātavedas, wealth and what is good—O Agni, do thou grow with this prayer, with the strength or knowledge or what we have done for thee. Lead us towards wealth; provide us with good intellect possessed of food—O Varuṇa, thy bonds pertaining to the sacrifice, hundred or thousand, great, are extended; may Agni, Indra, Bṛhaspati, Viśve Devas, and Maruts with good songs, release us from them." With this (are prescribed) the murmurings at the Full-moon and New-moon sacrifices, other Iṣṭis, Cāturmāsyas, Paśubandha and Sautrāmaṇī.

1. TS.I.6.4.4
2. Caland's text is *prāṅāvṛta*. It is better to read *prāṅāvṛtta*.
3. Ṛv. X. 53.6

अथ पशावुपधीयन्ते । यदा जानात्यग्नये मथ्यमानायानुब्रूहीति तदेते ऋचौ जपति यद्वो वयं प्रमिनाम व्रतानि ॥ यत्पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्त्यासः । अग्निष्टद्धोता क्रतुविद्विजानन्यजिष्ठो देवाꣳ ऋतुशो यजातीति । मैत्रावरुणदण्डे ऽध्वर्युर्यजमानं वाचयति त्वां गावो ऽवृणत राज्याय त्वाꣳ हवन्त मरुतः स्वर्काः । वर्ष्मन्क्षत्रस्य ककुभि शिश्रियाणस्ततो न उग्रो विभजा वसूनीति । तमग्रे गृहीत्वा मैत्रावरुणाय प्रयच्छति मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा प्रयच्छामीति । तꣳ स स्थूरतः प्रतिगृह्णाति मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा प्रतिगृह्णामीति दक्षिणोत्तरी । अथैनमूर्ध्वमुन्मार्ष्ट्यवक्रो ऽविधुरो भूयासमिति । तमादाय संप्रेष्यति होता यक्षदग्निꣳ समिधा सुषमिधा समिद्धमिति । इध्मान्तं पशोः ॥ ३१ ॥ दशमः ॥

॥ इति तृतीयः प्रश्नः ॥

III.31

In the Animal-sacrifice are added (the following rites). When (the Hotṛ) knows (the Adhvaryu calling out), "Do you recite verses for the fire being churned out" he murmurs these verses, "*yad vo vayam pramināma vratāni...*"[1] and "What the feeble-strengthed mortals do not know simply through mind, may Agni, the wise Hotṛ, the best of the sacrificers, knowing it, carry oblations to the gods regularly."[2] With regard to the staff being given to the Maitrāvaruṇa, the Adhvaryu makes the sacrificer recite the verse, "Cows chose thee for lordship; the Maruts, good singers invoke thee; resting on the summit of the ruling race, do thou, the dread one, distribute wealth among us."[3] Holding it at the tip he hands it over to the Maitrāvaruṇa with the formula, "I give with the governance of Mitra-Varuṇa the controllers."[4] (The Maitrāvaruṇa) receives it by the broad side (by both his hands) with the right hand upwards. He wipes it upwards with the formula, "May I not become crooked nor staggering." Having taken it up he gives out the call, "May the Hotṛ recite the yājyā for Agni kindled with a fire-stick, a good fire-stick..." This is (the Hautra) pertaining to the Animal-sacrifice ending with (the rites) laid down in the Sūtra-portion indicated by the word *idhma* (BaudhŚS IV. 6).

CHAPTER III ENDS.

1. TS. I. 1.14.4
2. TBr. III.7, 4.5
3. TS. III. 3.9.2
4. TS. I. 8.5.1

पशुना यक्ष्यमाणो भवति । स उपकल्पयते पौतुद्रवान्परिधीन्गुल्गुलु सुगन्धितेजनᳫं शुक्लामूर्णास्तुकां या पेत्वस्यान्तरा शृङ्गे द्वे रशने द्विगुणां च त्रिगुणां च द्वे वपाश्रपणी विशाखां चाविशाखां च हृदयशूलं कार्ष्मर्यमयान्परिधीनौदुम्बरं मैत्रावरुणदण्डं मुखेन संमितमिध्माबर्हिरिध्मं प्रणयनीयं प्लक्षशाखामिडसूनं यवान्यवमतीभ्यः सक्तून्सक्तुहोमाय पृषदाज्याय दधि हिरण्यमिति । अथामावास्येन वा हविषेष्ट्वा नक्षत्रे वा गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा षड्ढोतारं मनसानुद्रुत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा यूपाहुतिं जुहोत्युरु विष्णो विक्रमस्वोरु क्षयाय नः कृधि । घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाथ याचत्याज्यस्थालीᳫं सस्रुवां बर्हिर्हिरण्यमुदपात्रम् । ह्वयन्ति तक्षाणᳫं सपरशुम् । आहैहि यजमानेति । पूर्वया द्वारोपनिष्क्रम्य तां दिशं यन्ति यत्रास्य यूप स्पष्टो भवति यत्र वा वेत्स्यन्मन्यते । स यः समे भूम्यै स्वाद्योने रूढो बहुपर्णो बहुशाखो ऽप्रतिशुष्काग्रः प्रत्यङ्ङुपनतस्तमुपतिष्ठते ऽत्यन्यानगां नान्यानुपागामर्वाक्त्वा परैरविदं परो ऽवरैस्तं त्वा जुषे वैष्णवं देवयज्याया इति । अथैनमाज्येनानक्ति देवस्त्वा सविता मध्वानक्त्विति । ऊर्ध्वाग्रं बर्हिरनूच्छ्रयत्योषधे त्रायस्वैनमिति । स्वधितिना तिर्यञ्चं प्रहरति स्वधिते मैनᳫं हिᳫंसीरिति । यः प्रथमः शकलः परापतति तं प्रज्ञातं निदधाति । तमपरिभिन्दन्ननक्षसङ्गं वृश्चति । प्राञ्चं वोदञ्चं वा

CHAPTER - IV

THE ANIMAL-SACRIFICE

IV.1

(The sacrificer) proposes to perform an animal-sacrifice. He procures enclosing sticks of *Acasia catechu*, Bdellium, fragrant substance, white wool between the horns of a goat, two cords—one with two strands and another with three strands, two omentum-bakers—one one-pronged and another two-pronged, a heart-spike, enclosing sticks of *Gmelina arborea,* Maitrāvaruṇa's staff made of *Ficus glomerata* as high as the mouth, sacrificial grass and faggot, faggot for carrying forth (fire), a twig of *ficus infectoria,* a board for cutting animal-organs, barley-grains for water mixed with barley-grains, flour of parched barley for offering of the same, curds for clotted clarified butter and gold. Now after having performed the New-moon sacrifice or one on an (auspicious) constellation, after having melted clarified butter over the Gārhapatya fire, having purified it, having taken up four spoonfuls in the ladle and having mentally gone over the Ṣaḍḍhotṛ formula, (the Adhvaryu) makes an offering on the Āhavanīya fire with svāhā while the sacrificer has contacted him. Having taken up another four spoonfuls, he offers an oblation pertaining to the sacrificial post with the verse, "O Viṣṇu, do thou bestride wide. Make a wide (provision) for our residence. Do thou, who hast ghee as thy birth-place, drink ghee and increase the lord of sacrifice."[1] Having taken up another four spoonfuls (in the ladle), he asks for a vessel of clarified butter together with a spoon, sacrificial grass, (a piece of) gold and a pot filled with water. They call out the wood-cutter holding an axe. He says, "O sacrificer, do you come along."

Having gone out by the eastern door they move towards that direction where (a tree suitable for) the sacrificial post is visible or where he thinks he may come across one. He prays to that tree which is grown on level ground independently, which has many leaves, many branches, with undried tip and bent towards the west with the formula, "I have passed over other (trees), I have not approached other (trees). I have come across thee nearer than the distant ones, distant than the inferior ones. I welcome thee that belongest to Viṣṇu for the sacrifice to gods."[2] He besmears it with clarified butter with the formula, "May god Savitṛ besmear thee with honey."[2] With the formula, "O plant, do thou guard him,"[2] he holds erect a darbha-blade with its tip upwards alongside the tree. He strikes it across with the axe with the formula, "O axe, do thou not injure him."[2] He preserves knowingly the first chip which falls down. (The wood-cutter) cuts (the tree) without allowing it to crack around and in such a way that its stump would not clash with the axle (of a cart).

1. TS. I.3.4.1
2. TS. I.3.5.1

प्रयान्तमनुमन्त्रयते दिवमग्रेण मा लेखीरन्तरिक्षं मध्येन मा हिꣳसीः पृथिव्या संभवेति । अथाव्रश्चने हिरण्यं निधाय संपरिस्तीर्याभिजुहोति वनस्पते शतवल्शो विरोह स्वाहेति । सहस्रवल्शा वि वयꣳ रुहेमेत्यात्मानं प्रत्यभिमृशते । अन्वग्रꣳ शाखाः प्रसूदयति यं त्वायꣳ स्वधितिस्तेतिजानः प्रणिनाय महते सौभगायेति । पञ्चारत्निं तस्मै वृश्चेदिति । एष ब्राह्मण-वतामवमः । तं परिष्वङ्गपरमं प्रादेशावमं चषालस्य काले परिवासयत्यच्छिन्नो रायः सुवीर इति । यत्परं भवति तस्य चतुरङ्गुलं चषालाय प्रच्छेदयति । तं चतुरश्रिं वाष्टाश्रिं वा कृत्वावाहयत्या वा हारयति । ओह्य निस्तिष्ठति । अवतक्षणानामेव स्वरुं कुरुते । अथास्यैषा पूर्वेद्युरेव पाशुबन्धिकी वेदिर्विमिता भवति दशपदा पश्चात्तिरश्ची द्वादशपदा प्राच्यष्टापदा पुरस्तात्तिरश्ची । तां परिस्तीर्य स्तम्बयजुर्हरति ॥ १ ॥

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । यदाग्नीध्रस्त्रिर्हरत्यथ याचति स्फ्यमुदपात्रं बर्हिः शम्यामिति ।

(The Adhvaryu) follows the tree falling down towards the east or north with the formula, "Do thou not scratch the sky with the top; do thou not injure the mid-region with middle portion; do thou be united with the earth."[3] Having kept a piece of gold on the stump (of the tree) and having strewn it around with darbha-blades, he offers clarified butter with the formula, "O tree, do thou grow with a hundred shoots."[3] He touches himself with the formula, "May we grow in a thousand shoots."[3] He chops off the branches towards the top with the verse, "Do thou whom this sharp axe has brought forward for great good fortune."[3] One should cut the post measuring five aratnis.[4] This is the shortest among the posts of different lengths mentioned in the Brāhmaṇa.[5] He cuts off at the spot where the caṣāla is to be set, that post whose maximum (circumference) is of the embrace and minimum of the measure of a span with the formula, "May the wealth consisting of brave sons be uninterrupted."[3]

He causes to be cut for the caṣāla a piece measuring four finger-breadths out of the portion which remains above. Having fashioned it (the post) with four or eight corners he causes it to be carried (in a bullock-cart) or (by men),[6] (or) he fashions the post after first having brought over (the trunk). He prepares the *svaru* out of (one of) the chips. For this (sacrificer) the altar for the Animal-sacrifice is prepared the previous day—ten Padas crosswards towards the west, twelve Padas eastwards and eight Padas crosswards towards the east. Having strewn it around, he carries away the Stambayajus.[7]

IV.2

It (the carrying of Stambayajus) is well-established as prescribed in the Paurodāśikakāṇḍa.[1] (The Stambayajus is carried) thrice with the relevant mantras and the fourth time without reciting any formula. The Adhvaryu does the first tracing of the altar. He murmurs the Karaṇa formula.[2] He digs out (the spot). The

3. TS I. 3.5.1
4. *aratni* = 24 aṅgulas
5. cf. TS. VI.3.3.5-6
6. Caland reads कृत्वा वा हरत्या वा हारयति. Looking at the variants recorded in the footnote it will be appropriate to emend it as कृत्वावाहयत्या वा हारयति.
7. cf. BaudhŚS, I.11

1. According to the Ārṣeyapāṭha, the Taittirīya texts together have been divided into five Kāṇḍas. The first Prājāpatya Kāṇḍa begins with the Paurodāśika section comprising the mantra portion TS.I.1.1-13 and the relevant Brāhmaṇa portions. (Baudh G.S. III.3) The mantras pertaining to the stambayajus form part of TS. I.1.9.
2. BaudhŚS I.11 *imām naraḥ kṛṇuta vedim etya....*

एतत्समादायाहैहि यजमानेति । उत्तरेण वेदिं द्वयोर्वा त्रिषु वा प्रक्रमेषु स्फ्येनोद्धत्यावोक्ष्य शम्यया चात्वालं परिमिमीते । वित्तायनी मे ऽसीति पुरस्तादुदीचीनकुम्बयान्तरत स्फ्येनालिखति । तिक्तायनी मे ऽसीति दक्षिणतः प्राचीनकुम्बयान्तरत स्फ्येनालिखति । अवतान्मा नाथितमिति पश्चादुदीचीनकुम्बयान्तरत स्फ्येनालिखति । अवतान्मा व्यथितमित्युत्तरतः प्राचीनकुम्बयान्तरत स्फ्येनालिखति । अथ चात्वाले बर्हिर्निधाय तस्मिन् स्फ्येन प्रहरति विदेरग्निर्नभो नामाग्ने अङ्गिरो यो ऽस्यां पृथिव्यामसीति । आदत्त आयुषा नाम्नेहीति । हृत्वोत्तरवेद्यां निवपति यत्ते ऽनाधृष्टं नाम यज्ञियं तेन त्वादध इति । द्वितीयं प्रहरति विदेरग्निर्नभो नामाग्ने अङ्गिरो यो द्वितीयस्यां पृथिव्यामसीति । आदत्त आयुषा नाम्नेहीति । हृत्वोत्तरवेद्यां निवपति यत्ते ऽनाधृष्टं नाम यज्ञियं तेन त्वादध इति । तृतीयं प्रहरति विदेरग्निर्नभो नामाग्ने अङ्गिरो यस्तृतीयस्यां पृथिव्यामसीति । आदत्त आयुषा नाम्नेहीति । हृत्वोत्तरवेद्यां निवपति यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वादध इति । तूष्णीं चतुर्थꣳ हरति सह बर्हिषा । अथाध्वर्यु स्फ्येन चात्वालात्पुरीषमुद्धन्ति । अथाग्नीध्रमाहाग्नीदितस्त्रिर्हरेति । ततस्त्रिराग्नीध्रो हरति । यदाग्नीध्रस्त्रिर्हरत्यथाध्वर्युरुत्तरवेद्यै पुरीषꣳ संप्रयौति सिꣳहीरसि

Āgnīdhra carries away (the Stambayajus) three times. When the Āgnīdhra carries three times, then the Adhvaryu calls for the wooden sword, a pot full of water, sacrificial grass and the yoke-halter. Having taken all this, he says, "Do you come O sacrificer." Having dug out by means of the wooden sword towards the north of the altar at a distance of two or three Prakramas, and having sprinkled water over it, he measures out the cātvāla by means of the yoke-halter. With the formula, "Thou art the abode of possessions for me"[3] he draws a line in front, inside the yoke-halter held with its thick end towards the north. With the formula, "Thou art the resort of the afflicted for me,"[3] he draws a line towards the south inside the yoke-halter held with the thick end towards the east. With the formula, "Do thou guard me when in want,"[3] he draws a line towards the west inside the yoke-halter held with its thick end towards the north. With the formula, "Do thou guard me when afflicted,"[3] he draws a line towards the north inside the yoke-halter held with its thick end towards the east. Having kept a darbha-blade on the cātvāla, he hits at it by means of the wooden sword with the formula, "May Agni, named Nabhas know thee, O Aṅgiras Agni, thou who art on this earth."[3] He take it up with the formula, "Do thou come with (Agni) named Āyus."[3] Having carried it over, he puts it down on the Uttaravedi with the formula, "I place thee with whatever name of thine invincible and worthy of sacrifice."[3] He hits a second time with the formula, "May Agni named Nabhas know thee, O Aṅgiras Agni, thou who art on the second earth."[4] He takes it up with the formula, "Do thou come with (Agni) named Āyus."[3] Having carried it away, he puts it down on the Uttaravedi with the formula, "I place thee with whatever name of thine invincible and worthy of sacrifice."[3] He hits the third time with the formula, "May Agni named Nabhas know thee, O Aṅgiras Agni, thou who art on the third earth."[5] He takes it up with the formula, "Do thou come with (Agni) named Āyus."[3] Having carried it away, he puts it down on the Uttaravedi with the formula, "I place thee with whatever name of thine, invincible and worthy of sacrifice."[3] He carries the fourth time together with the (remaining part of) the darbha-blade without reciting any formula.

The Adhvaryu digs out earth from the cātvāla by means of the wooden sword. He says to the Āgnīdhra, "O Āgnīdhra, do thou carry away (earth) three times from here." Then the Āgnīdhra carries earth three times. When the Āgnīdhra carries away the earth three times, the Adhvaryu levels the earth on the Uttaravedi with the

3. TS. I.2.12.1
4. In the mid-region
5. In the heaven

महिषीरसीति । प्रथयत्युरु प्रथस्वोरु ते यज्ञपतिः प्रथतामिति । स्फ्येन सꣳहन्ति ध्रुवासीति । अथैनामद्भिरवोक्षति देवेभ्यः शुन्धस्वेति । देवेभ्यः शुम्भस्वेति सिकताभिरनुप्रकिरति । तां प्रादेशमात्रीं चतुरश्रां निष्ठाय शम्यया परिमिमीते । उत्तरनाभिमुत्साद्य । अथैनां प्रतिच्छाद्याभ्रिमादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददे इति । आदायाभिमन्त्रयते ऽभ्रिरसि नारिरसीति । तया यूपावटं परिलिखति यथान्तर्वेद्यर्धꣳ स्याद्बहिर्वेद्यर्धं परिलिखितꣳ रक्षः परिलिखिता अरातय इदमहꣳ रक्षसो ग्रीवा अपिकृन्तामि यो ऽस्मान् द्वेष्टि यं च वयं द्विष्म इदमस्य ग्रीवा अपिकृन्तामीति । अथाग्नीध्रमाहाग्नीदेहीमं यूपावटं खनोपरसंमितं प्राक् पुरीषमुद्वपताच्चतुरङ्गुलेनोपरमतिखनतादिति । तꣳ स खनति वा खानयति वा । यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाताभ्यादधातीध्मं प्रणयनीयम् । उपोपयमनीः कल्पयन्ति चात्वालात् । आत्मनेन्द्रघोषवतीः प्रोक्षणीरध्वर्युरादत्ते । परिकर्मिणे पञ्चगृहीतमाज्यं प्रयच्छति । ब्रह्मणि संभारा भवन्ति । अथ संप्रैषमाहाग्नये प्रणीयमानायानुब्रूह्यग्नीदेकस्फ्ययानुसंधेहीति । त्रिरुक्तायामुद्यच्छन्ते । होतुर्वशं यन्ति । उत्तरेण वेदिं प्रतिपद्यन्ते । धारयन्त्येतमग्निम् । अथाध्वर्युरिन्द्रघोषवतीभिः प्रोक्षणीभिरुत्तरवेदिं प्रोक्षति ॥ २ ॥

formula, "Thou art lioness, thou art a she buffalo."[6] He spreads it with the formula, "Do thou expand wide, may the lord of sacrifice expand for thee."[6] He presses (the earth) with the wooden sword with the formula, "Thou art firm." He sprinkles with water with the formula, "Do thou be decorated for the gods."[6] He spreads sand (upon the Uttaravedi). Having fashioned it (as high)[7] as a span and four-cornered, he measures it around by means of the yoke-halter. Having carved out the Uttaranābhi and having covered (the Uttaravedi), he takes up a hoe with the formula, "I take thee under the impulse of god Savitṛ, with the arms of Aśvins and with the hands of Pūṣan." Having taken it up he recites over it the formula, "Thou art a hoe, not an enemy."[8]

He draws around a line with it for the hole for the sacrificial post in such a way that (the post) would be half within the altar and half outside, with the formula, "A line is drawn around the Rakṣas, a line is drawn around the evil spirits; here do I cut the neck of the Rakṣas; here do I cut the neck of one who hates us and whom we hate."[9] Then he says to the Āgnīdhra, "O Āgnīdhra do thou come; do thou dig up this hole for the sacrificial post as deep as the lower portion, pour out the earth towards the east; do thou dig up four aṅgulas above the lower portion." He (the Āgnīdhra) himself digs out or causes it to be dug out. While the Adhvaryu is in action, the Pratiprasthātṛ puts (on fire) the faggot to be carried forth. Supporting earth is collected from the cātvāla. The Adhvaryu himself takes up the Prokṣaṇī water with the formula beginning with the word *indraghoṣa*. He hands over to an assistant (a ladle filled with) five spoonfuls of clarified butter. The required materials are with the Brahman. Then (the Adhvaryu) gives out the call, "Do you (O Hotṛ) recite the verses for the fire being carried forth, O Agnīdh, do thou follow with a line drawn with the wooden sword." After (the first verse) has been uttered thrice, the fire is lifted up. They follow the Hotṛ. They move along the north of the altar. The fire is held up while the Adhvaryu sprinkles the Uttaravedi with Prokṣaṇī-water sanctified with the formulas begining with the word *indraghoṣa*.

6. IS.I.2.12.2
7. It is reasonable to understand the word *prādeśamātrīm* as denoting the height of the Uttaravedi, Bhavasvāmin and the author of the commentary *subodhinī* on the BaudhŚS relate this word to the Uttaranābhi. The *subodhinī*, however, cites a view according to which the word denotes the height. I find this view as reasonable, and have given the translation accordingly. No other Sūtra-text has spoken about the height of the Uttaravedi.
8. TS.I.3.1.1
9. TS.I.2.5.1

इन्द्रघोषस्त्वा वसुभिः पुरस्तात्पात्विति पुरस्तात् । मनोजवास्त्वा पितृभिर्दक्षिणतः पात्विति दक्षिणतः । प्रचेतास्त्वा रुद्रैः पश्चात्पात्विति पश्चात् । विश्वकर्मा त्वादित्यैरुत्तरतः पात्वित्युत्तरतः । अथ यत्प्रोक्षणीनामुच्छिष्यते तद्दक्षिणत उत्तरवेद्यै निनयति । यदेव तत्र क्रूरं तत्तेन शमयतीति ब्राह्मणम् । अथैनाꣳ हिरण्यमन्तर्धायाक्ष्णया पञ्चगृहीतेन व्याघारयति । सिꣳहीरसि सपत्नसाही स्वाहेति दक्षिणे ऽꣳसे । सिꣳहीरसि सुप्रजावनिः स्वाहेत्युत्तरस्याꣳ श्रोण्याम् । सिꣳहीरसि रायस्पोषवनिः स्वाहेति दक्षिणस्याꣳ श्रोण्याम् । सिꣳहीरस्यादित्यवनिः स्वाहेत्युत्तरे-ऽꣳसे । सिꣳहीरस्यावह देवान्देवयते यजमानाय स्वाहेति मध्ये । अथ भूतेभ्यस्त्वेति स्रुचमुद्गृह्णाति । अथ पौतुद्रवान्परिधीन्परिदधाति । विश्वायुरसि पृथिवीं दृꣳहेति मध्यमम् । ध्रुवक्षिदस्यन्तरिक्षं दृꣳहेति दक्षिणम् । अच्युतक्षिदसि दिवं दृꣳहेत्युत्तरम् । अथातिशिष्टान्संभारान्निवपति गुल्गुलु सुगन्धितेजनꣳ शुक्लामूर्णास्तुकामग्नेर्भस्मास्यग्नेः पुरीषमसीति । अथैनान्सꣳ-स्रावेणाभिघारयति । अथ प्रदक्षिणमावृत्येध्मं प्रतिष्ठापयति यज्ञ प्रतितिष्ठ सुमतौ सुशेवा आ त्वा वसूनि पुरुधा विशन्तु । दीर्घमायुर्यजमानाय कृण्वन्नथामृतेन जरितारमङ्धीति । अथैनं विस्रस्याहुतिषाहं कृत्वाध्वराहुतिभिरभिजुहोत्यग्निर्यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन् । देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर स्वाहा ॥ वायुर्यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन् । देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर स्वाहा ॥ सूर्यो यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन् । देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर स्वाहा ॥ यज्ञो यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन् । देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर स्वाहेति । एथैता यजमान एव स्वयं जुहोत्यग्निरन्नादो

IV.3

"May *indraghoṣa* along with the Vasus guard thee in the front; may Manojava along with the Pitṛs guard thee towards the north; may Pracetas along with the Rudras guard thee towards the west; may Viśvakarman along with Ādityas guard thee towards the north."[1] He pours down to the south of the Uttaravedi whatever remains of the Prokṣaṇī water. "Whatever horrible is there, he pacifies therewith." So says the Brāhmaṇa.[2] He sprinkles it crosswise with clarified butter taken in five spoonfuls holding a piece of gold inbetween—on the southern shoulder with the formula, "Thou art a lioness, overcoming rivals, svāhā;"[3] on the northern buttock with the formula, "Thou art a lioness, bestowing fair offspring, svāhā;"[3] on the southern buttock with the formula, "Thou art a lioness, bestowing abundance of wealth svāhā;"[3] on the northen shoulder with the formula, "Thou art a lioness bestowing the favour of Ādityas;"[3] in the middle with the formula, "Thou art a lioness; do thou bring the gods to the sacrificer desiring (the favour of) gods."[3] With the formula, "To the beings thee"[4] he lifts up the ladle. He lays down the enclosing sticks of *Acacia catechu*. The middle one with the formula, "Thou art all life; strengthen the earth."[4] The southern one with the formula, "Thou art resting firm, strengthen the midregion,"[4] The northern one with the formula, "Thou art resting inviolable; strengthen the heaven."[4]

He pours down the remaining substances; Bdellium, fragrant substance and white wool between the horns of a goat with the formula, "Thou art the ashes of the fire, thou art the earth of fire."[4] He pours down upon them drops of clarified butter remaining in the ladle. Turning by the right, he deposits the (burning) faggot (on the Uttaravedi) with the verse, "O sacrifice, do thou, very gracious, be firm in thy favour. May the riches enter thee on all sides. Giving long life to the sacrificer, do thou anoint the worshipper with ambrosia."[5] Having spread it and having made it capable of bearing the oblations, he offers Adhvara-oblations on it with the verses, "May Agni, knowing, lead the sacrifice; may the killers of sacrifice not meet him. Do thou speak of the sacrifice to the gods; do thou increase the sacrifice, svāhā—May Vāyu, knowing, lead the sacrifice, may the killers of sacrifice not meet him. Do thou speak of the sacrifice to the gods, do thou increase the sacrifice, Svāhā—May Sūrya, knowing, lead the sacrifice; may the killers of sacrifice not know him. Do thou speak of the sacrifice to the gods; do thou increase the sacrifice, svāhā—May sacrifice, knowing, lead the sacrifice, may the killers of the sacrifice not meet him. Do thou

1. TS.I.2.12.2
2. T.S.VI.2.7.5
3. TS.I.2.12.2
4. TS.I.2.12.3
5. TB r.II.5.8.12

ऽन्नपतिरन्नस्येशे स मे ऽन्नं ददातु स्वाहा । वायुः प्राणदाः प्राणस्येशे स मे प्राणं ददातु स्वाहा । आदित्यो भूरिदा भूयिष्ठानां पशूनामीशे स मे भूयिष्ठान्पशून्ददातु स्वाहेति । अग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चः स्फ्यः स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवः स्वधितिः स्रुचश्च संमृड्ढि तूर्ष्णीं पृषदाज्यग्रहणीं पत्नीः संनह्याज्येन च दध्ना चोदेहीति ।आहृतासु प्रोक्षणीषूदस्य स्फ्यं मार्जयित्वेध्माबर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्ङाद्रुत्य स्रुवः स्वधितिः स्रुचश्च संमार्ष्टि तूर्ष्णीं पृषदाज्यग्रहणीम् । पत्नीः संनह्याज्येन च दध्ना चोदेति । आज्यं च प्रोक्षणीश्चोत्पूय प्रसिद्धमाज्यानि गृहीत्वा पृषदाज्यग्रहण्यामुपस्तृणीते महीनां पयोऽसीति । विश्वेषां देवानां तनूरिति द्वितीयम् । बर्हिषी अन्तर्धाय दध्यानयत्यृध्यासमद्य पृषतीनां ग्रहं पृषतीनां ग्रहो ऽसीति । अपोद्धृत्य बर्हिषी अथाभिघारयति विष्णोर्हृदयमसीति ।एकमिष विष्णुस्त्वानुविचक्रम इति द्वितीयम् ॥ ३ ॥

अथ प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति ।बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तात्प्रस्तरं गृह्णाति । पञ्चविधं बर्हि स्तीर्त्वा प्रस्तरपाणिः प्राङभिसृप्य कार्ष्मर्यमयान्परिधीन्परिदधाति । ऊर्ध्वे समिधावादधाति । विधृती तिरश्ची सादयति । विधृत्योः प्रस्तरम् । प्रस्तरे

speak of the sacrifice to the gods, do thou increase the sacrifice, svāhā."[6] The sacrificer himself offers these (following oblations) with the formula, "Agni (is the) eater of food, lord of food; he rules over food; may he grant me food, svāhā—Vāyu (is the) giver of vital breath; he rules over the vital breath. May he grant me vital breath, svāhā—Āditya (is the) giver of abundance; he rules over abundant cattle. May he grant me abundant cattle, svāhā."[7]

Having done the second tracing (of the altar) on whose Uttaravedi fire has been carried forth, having stabilised (the altar and having firmly fixed the wooden sword crosswise, (the Adhvaryu) gives out the call (to the Āgnīdhra), "Do thou keep down the Prokṣaṇī-water, keep near the sacrificial grass and faggot, cleanse the spoon, the knife and the ladles (with the relevant mantras), the Pṛṣadājya-ladle without reciting any formula, fasten the girdle round the waist of the sacrificer's wife and come up with clarified butter and curds." After he has brought forth the Prokṣaṇī-water, having thrown the wooden sword (on the rubbish-heap) and having cleansed it, having kept near the sacrificial grass and faggot, turning by the right and hastening towards the west, the Āgnīdhra cleanses the spoon, the knife and the ladles (with the relevant formulas) and the Pṛṣadājya ladle without reciting any formula. Having wound (the girdle round the waist of) the sacrificer's wife, he comes up with clarified butter and curds. Having purified the clarified butter and the Prokṣaṇī-water, and having taken up clarified butter in the ladles in the established manner, (the Adhvaryu) spreads clarified butter in the Pṛṣadājya-ladle with the formula, "Thou art the milk of great ones."[8] For the second time with the formula," The body of Viśve Devas."[8] He pours (into the ladle) curds across the two darbha-blades with the formula, "May I today accomplish the cup of the speckled ones; thou art the cup of the speckled ones."[8] Having taken away the darbha-blades he pours clarified butter with the formula, "Thou art the heart of Viṣṇu."[8] The second time with the formula, "Viṣṇu has stepped once apart along thee, o vigorous one."[8]

IV.4

(The Adhvaryu) stands up taking the Prokṣaṇī-water. He sprinkles the faggot; sprinkles the altar; sprinkles the sacrificial grass. Having sprinkled over the (bundle of) sacrificial grass and having poured (water over the knot of the cord) he takes off the Prastara towards the east. Having spread the sacrificial grass in five rows and having moved towards the east with the Prastara in his hand, he lays down the enclosing sticks of *Gmelina arborea*. He keeps erect two fire-sticks. He places across

6. These verses are found only in the Śrautasūtras.
7. Partly identical with TBr.II.5.7.3
8. TS.III.2.6.1

जुहूम् । बर्हिषीतराः । एता असदन्निति समभिमृश्य प्रदक्षिणमावृत्य प्रत्यङ्ङद्रुत्य याचति यवमतीः प्रोक्षणीर्बर्हिर्हस्तमाज्यस्थालीꣳ सस्रुवाꣳ स्वरुरशनं मैत्रावरुणदण्डं यूपशकलꣳ हिरण्यमुदपात्रमिति ।एतत्संनिधाय यूपं प्रक्षालयति यत्ते शिक्वः परावधीत्तक्षा हस्तेन वास्या । आपस्ते तद्वनस्पते ऽपनुदन्तु शुन्धनीरिति ।यूप एष प्रक्षालितः प्रपन्नः संपन्नचषालः प्रागवटादुपशेते ।तमुत्तरेणाहवनीयं तिष्ठन्पराञ्चं प्रोक्षति पृथिव्यै त्वान्तरिक्षाय त्वा दिवे त्वेति । अवटे ऽपो ऽवनयति शुन्धतां लोकः पितृषदन इति । यवान्प्रस्कन्दयति यवो ऽसि यवयास्मद्द्वेषो यवयारातीरिति । बर्हिर्हस्तं व्यतिषज्यावस्तृणाति पितृणाꣳ सदनमसीति । अथैनद्धिरण्यमन्तर्धाय स्रुवाहुत्याभिजुहोति पितृभ्यः स्वाहेति । यूपशकलमवास्यति स्वावेशो-ऽस्यग्रेगा नेतृणां वनस्पतिरधि त्वा स्थास्यति तस्य वित्तादिति । अथादत्त आज्यस्थालीꣳ सस्रुवाꣳ स्वरुरशनं मैत्रावरुणदण्डमुदपात्रमिति । एतत्समादायाहेहि यजमानेति । अन्वग्यजमानो ऽनूची पत्न्यग्रेण यूपं परीत्य दक्षिणत उदङ्मुखास्तिष्ठन्ति पूर्व एवाध्वर्युरपरो यजमानो ऽपरा पत्नी । अथ प्रवृह्य चषालं यूपस्याग्रमनक्ति देवस्त्वा सविता मध्वा-नक्त्विति । अन्तरतश्च बाह्यतश्च स्वभ्यक्तं कृत्वा चषालं प्रतिमुञ्चति सुपिप्पलाभ्यस्त्वौषधीभ्य इति । अथ स्रुवेणाग्निष्ठामश्रिमभिघारयन्नाह यूपायाज्यमानायानुब्रूहीति । आन्तमनक्ति । आन्तमेव यजमानं तेजसा-नक्ति । नोपरमनक्ति । पत्न्युपरमनक्ति । सर्वतः परिमृशति । अपरिवर्गमेवास्मिन्तेजो दधातीति ब्राह्मणम् । उच्छ्रयन्नाहोच्छ्रीयमाणा-यानुब्रूहीति ।उच्छ्रयत्युद्दिवꣳ स्तभानान्तरिक्षं पृण पृथिवीमुपरेण दृꣳहेति। अथैनं वैष्णवीभ्यामृग्भ्यां कल्पयति ते ते धामानि विष्णोः कर्माणि पश्यतेति द्वाभ्याम् । स यत्राग्निष्ठामश्रिमाहवनीयेन संपादयति तद्ध्रुवस्य

(within the altar) two separating darbha-blades. The Prastara upon the separating blades. The Juhū on the Prastara. The other ladles on the sacrificial grass. Having touched them together with the formula, "They have sat down...."[1] turning by the right and hastening towards the west, he asks for Prokṣaṇī-water mixed with barley, a handful of sacrificial grass, vessel of clarified butter together with the spoon, the cord and the Svaru, Maitrāvaruṇa's staff, a chip of the sacrificial post, a piece of gold and a pot filled with water. Keeping all this together he washes the sacrificial post with the verse, "What of thee the clever wood-cutter has cut by means of the axe taken in hand, may the cleansing waters, O wood, remove it."[2] The sacrificial post, washed, brought in, furnished with the caṣāla lies to the east of the hole. Standing to the north of the Āhavanīya, he sprinkles it from east to west with the formula, "For earth thee, for mid-region thee, for heaven thee."[3] He pours water into the hole with the formula, "May the region for seating the Pitṛs be purified."[3] He throws barley-grains (into the hole) with the formula, "Thou art barley-grain, do thou drive away the enemy from us, do thou drive away the evil spirits."[3] Expanding the handful of sacrificial grass, he scatters it over the hole with the formula, "Thou art the seat of the Pitṛs."[3] He offers spoonful of clarified butter across a piece of gold with the formula, "Svāhā to Pitṛs." He puts the chip of the post (into the hole) with the formula, "Thou art easily accessible, the foregoer of the leaders; the post will stand upon thee; do thou know of it."[3]

He takes the vessel of clarified butter together with the spoon, the cord and svaru, Maitrāvaruṇa's staff and the pot filled with water. Having taken up this, he says, "Come O sacrificer."(The Adhvaryu,)following him the sacrificer, and following him his wife, having gone around along the front of the sacrificial post, stand towards the south facing the north—the Adhvaryu to the east, the sacrificer to his west and his wife to his west. Having removed the caṣāla, (the Adhvaryu) besmears the tip of the sacrificial post with the formula, "May god Savitṛ anoint thee with honey."[3] Having well besmeared inside and outside, he fixes the caṣāla (on the post) with the formula, "For the plants having good berries, thee."[3] Applying clarified butter to the edge of the post facing the Āhavanīya fire by means of the spoon, he says (to the Hotṛ), "Do you recite verses for the post being besmeared." He besmears up to the (western) end. "(Thereby) he besmears with lustre the sacrificer up to his bottom (i.e. feet)."[4] He does not besmear the lowermost portion. The sacrificer's wife besmears tne lowermost portion. (The Adhvaryu) grasps on all sides. (Thereby) he deposits lustre in him (the sacrificer) without leaving out (any part)."[4] So says the Brāhmaṇa.

1. BaudhŚS I.13
2. The verse is not traced to any original text; it occurs with variants in other Śrautasūtras.
3. TS.I.3.6.1
4. TS.VI.3.4.3

चषालं परेक्षयति तद्विष्णोः परमं पदꣳ सदा पश्यन्ति सूरयः । दिवीव चक्षुराततमिति । अथैनं प्रदक्षिणं पुरीषेण पर्यूहति ब्रह्मवनिं त्वा क्षत्रवनिꣳ सुप्रजावनिꣳ रायस्पोषवनिं पर्यूहामीति । मैत्रावरुणदण्डेन सꣳहन्ति ब्रह्म दृꣳह क्षत्रं दृꣳह प्रजां दृꣳह रायस्पोषं दृꣳहेति । अन्यूनमनतिरिक्तं परिन्यस्योदपात्रमुपनिनीय । अथैतां त्रिगुणाꣳ रशनां त्रिः संभुज्य मध्यमेन गुणेन नाभिदघ्ने परिव्ययन्नाह परिवीयमाणायानुब्रूहीति । त्रिः प्रदक्षिणं परिव्ययति परिवीरसि परि त्वा दैवीर्विशो व्ययन्तां परीमꣳ रायस्पोषो यजमानं मनुष्या इति । उपान्ते व्यतिषजति । आन्तं प्रवेष्टयति । अणिमति स्थविमत्प्रवयति । अथोत्तरेणाग्निष्ठामश्रिं मध्यमे गुणे स्वरुमवगूहत्यन्त-रिक्षस्य त्वा सानाववगूहामीति । स्वर्वन्तं यूपमुत्सृजति ॥ ४ ॥ प्रथमः ॥

अथैतं पशुं पल्पूलितमन्तरेण चात्वालोत्करौ प्रपाद्याग्रेण यूपं पुरस्तात्प्रत्यङ्मुखमुपस्थापयति । तमिषे त्वेति बर्हिषी आदायो-पाकरोत्युपवीरस्युपो देवान्दैवीर्विशः प्रागुर्वह्नीरुशिजो बृहस्पते धारया वसूनि हव्या ते स्वदन्तां देव त्वष्टर्वसु रण्व रेवती रमध्वं

While raising up (the post) he says (to the Hotṛ) "Do you recite verses for the post being raised up." He raises it up with the formula, "Supporting the heaven, do thou fill in the midregion; strengthen the earth with the lower portion."[5] He adjusts it with the two verses addressed to Viṣṇu, "We desire to go to thy places where there are active and strong-horned cows. Here the highest step of wide going and mighty Viṣṇu shines—Do you behold the deeds of Viṣṇu in which he—Indra's trustworthy friend, saw the holy laws."[6] When he adjusts the Agniṣṭha edge of the post with the Āhavanīya, he causes the sacrificer to gaze at the caṣāla of the post which is now fixed firmly with the verse, "The singers always gaze upon that highest abode of Viṣṇu like an eye stretched in the heaven."[7] Then he piles it round by the right with the earth with the formula," I pile thee round, the winner of the Brahmanhood, the winner of the Kṣatriyahood, the winner of good progeny and the winner of abundance of wealth."[7] He presses (the earth) with the Maitrāvaruṇa's staff with the formula, "Do thou strengthen the Brahman; do thou strengthen the Kṣatra; do thou strengthen the progeny, do thou strengthen the abundance of wealth."[7] Having buried around (the post) neither less nor more and having poured down the pot filled with water, and making into three parts the cord of three strands, while winding around with the middle part at the height of the navel, he says (to the Hotṛ), "Do you recite verses for the post being wound round." He winds around three times by the right with the formula, "Thou art wound round, may the divine subjects wind thee; may increase of wealth, may men wind round the sacrificer."[8] He twists (the two ends of) the cord close (to the windings) and intertwines (the two ends) up to the end. He inserts the bigger end into the smaller one. Towards the north of the Agniṣṭha edge he fixes the Svaru into the middle winding with the formula, "I conceal thee on the top of the mid-region."[8] The sacrificer leaves (the contact of) the post after the Svaru has been fixed in.

IV.5

Having brought in the washed animal between the Cātvāla and the rubbish heap, (the Adhvaryu) makes him stand in front of the post facing the west. Taking two darbha-blades with the formula, "For food thee", he formally dedicates him with the formula, "Thou art approaching; the divine subjects have come to the gods, conveyors of oblations, ardent; O Bṛhaspati, do thou support the wealth; may the oblations be agreeable to thee; O Tvaṣṭṛ, do thou glorify our possessions, O rich (cows), do you remain here being generated by Prajāpati. O lord of cattle, (I

5. TS.I.3.6.1
6. TS.I.3.6.1-2
7. TS.I.3.6.2
8. TS.I.3.6.3

प्रजापतेर्जायमाना इमं पशुं पशुपते ते अद्येन्द्राग्निभ्यां त्वा जुष्टमुपाकरोमीति। यद्देवत्यो वा भवति । प्रज्ञाते बर्हिषी निधायाधिमन्थनꣳ शकलं निदधात्यग्नेर्जनित्रमसीति । वृषणावन्वञ्चौ वृषणौ स्थ इति । अथारणी आदत्त उर्वश्यस्यायुरसि पुरूरवा इति । अथैने आज्यस्थाल्याः समनक्ति घृतेनाक्ते वृषणं दधाथामिति । अथ प्रजातीर्वाचयति गायत्रं छन्दो ऽनु प्रजायस्व त्रैष्टुभं छन्दो ऽनु प्रजायस्व जागतं छन्दो ऽनु प्रजायस्वेति । अथाहाग्नये मथ्यमानायानुब्रूहीति । जात आह जातायानुब्रूहीति । प्रहरन्नाह प्रह्रियमाणायानुब्रूहीति । प्रहरति भवतं नः समनसाविति । प्रहृत्याभि-जुहोत्यग्रावग्निश्चरति प्रविष्ट इति । अथ रशनामादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददे इति । तयाक्ष्णया पशुमभिदधाति दक्षिणमध्यर्धशीर्षमृतस्य त्वा देवहविः पाशेनारभ इति । द्विगुणायै च त्रिगुणायै चान्तौ संदधाति धर्षा मानुषानिति । नियुनक्ति । अथैनमद्भिः प्रोक्षत्यद्भ्यस्त्वौषधीभ्य इन्द्राग्निभ्यां त्वा जुष्टं प्रोक्षामीति । यद्देवत्यो वा भवति । पाययत्यपां पेरुरसीति । स्वात्तं चित्सदेवꣳ हव्यमापो देवीः

dedicate) this animal of thine today; (O animal), I formally dedicate thee, agreeable to Indra-Agni."[1] (He may mention) that deity to which it belongs.[2] Having kept the two darbha-blades knowingly, he puts down a splinter as base for churning with the formula, "Thou art the generator of fire."[1] Two splinters as testicles on both sides with the formula, "You are testicles."[1] Then he takes up the two kindling woods (respectively) with the formula, "Thou art Urvaśī," "Thou art Āyu Purūravas."[1] He besmears them into the vessel of clarified butter with the formula, "Besmeared with ghee do you support the testicles."[1] Then he makes the sacrificer utter the Prajāti formulas, "Do thou come out following the Gāyatrī metre; do thou come out following the Triṣṭubh metre; do thou come out following the Jagatī metre."[1] He says (to the Hotṛ), "Do you recite verses for the fire being churned out." When the fire is generated, he says "Do you recite verses for the fire which has been generated." While carrying the fire, he says, "Do you recite verses for the fire being carried forth." He carrys it with the verse, "Do you become for us harmonious, having a common place, and non-injuring. Do you not injure the sacrifice nor the lord of sacrifice. Do thou, O Jātavedas, be auspicious to us today."[1] Having carried forth, he offers an oblation on it with the verse, "the fire has entered the fire, the son of the Ṛṣis, this overlord. I offer oblation to thee with the prayer accompanied by the utterance Svāhā. Do not bring the false lot to the gods."[3]

Then he takes up the (two-stranded) cord with the formula, "I take thee in the impulse of god Savitṛ with the arms of Aśvins, with the hands of Pūṣan." With it he fastens the animal transversely (so as to bind the right fore-foot and) the right half of the head with the formula, "O oblation of gods, I fasten thee with cord of the holy order."[3] He joins together the ends of the two-stranded and three-stranded cords with the formula, "Do thou be bold before men."[4] (Thus) he fastens (it).[5] He

1. TS.I.3.7.1
2. cf. BaudhŚS VII 9
3. TS.I.3.7.2
4. TS.I.3.8.1
5. TS.VI.3.6; says *dharṣā mānuṣān iti niyunakti dhṛtyai*, Baudhayana always lays down the injunction first and then the relevant mantra. Therefore W. Caland, the editor of the Sūtra-text is right when he reads the sūtra—*saṃdadhāti dharṣā mānuṣān iti*, and further deems *niyunakti* as a single-worded sūtra. As a matter of fact, joining of two cords—one of the post and the other of the animal itself means the fastening of the animal. The next single-worded sūtra must be regarded mainly as an explanatory repetition. BhārŚS, ĀpŚS etc. have connected *dharṣā mānuṣān* with *niyunakti*.

स्वदतैनमित्युपरिष्टात्प्रोक्ष्याधस्तादुपोक्षति । सर्वत एवैनं मेध्यं करोतीति ब्राह्मणम् । उदूह्य प्रोक्षणीधानम् ॥ ५ ॥

अथेध्मात्समिधमाददान आहाग्नये समिध्यमानायानुब्रूहीति । अभ्यादधातीध्मम् । परि समिधः शिनष्टि । वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्रुवेणाघारमाघारयति । संमृष्टे स्रुग्भ्यामुत्तरम्। अथासंस्पर्शयन्स्रुचावुदङ्ङत्याक्रम्य जुह्वा पशुं समनक्ति । सं ते प्राणो वायुना गच्छतामिति ललाटे । सं यजत्रैरङ्गानीति ककुदि । सं यज्ञपतिराशिषेति दक्षिणस्यां श्रोण्याम् । अथ यथायतनं स्रुचौ सादयित्वा प्रवरं प्रवृणीते। प्रसिद्धं होतारं वृणीते । अथाश्रावयत्यो श्रावयास्तु श्रौषण्मित्रावरुणौ प्रशास्तारौ प्रशास्त्रादित्यसौ मानुष इति मैत्रावरुणस्य नाम गृह्णाति । अथाश्रावयति यद्यत्रात्याश्रावयत्यो श्रावयास्तु श्रौषडग्निर्ह दैवीनां विशां पुरएतायं यजमानो मनुष्याणां तयोरस्थूरि गार्हपत्यं दीदयच्छतं हिमा द्वा यू राधांसीत्संपृञ्चानावसंपृञ्चानौ तन्व इति ।सीदति होता ।प्रसवमाकाङ्क्षति। प्रसूतः स्रुचावादायात्याक्रम्याश्राव्याह समिद्भ्यः प्रेष्येति । वषट्कृते जुहोति । प्रेष्य प्रेष्येति । चतुर्थाष्टमयोः समानयमानो ऽष्टमे सर्वं समानयते । परि स्वाहाकृतीभ्यः संस्रावं शिनष्टि । दश प्रयाजानिष्ट्वोदङ्ङत्याक्रम्य स्वरुं च शासं च याचति । तौ जुह्वामङ्क्त्वा

sprinkles it with water with the formula, "For water and plants thee."[6] I sprinkle thee who art agreeable to Indra-Agni."[7] (He may mention) to whichever deity it may belong. He makes it drink water with the formula, "Thou art drinker of water."[8] Having sprinkled it upwards, he sprinkles it on the lower parts with the formula, "The oblation offered to gods is well-eaten; O divine waters, do you make him well-eaten."[6] He makes it worthy of sacrifice from all sides," So says the Brāhmaṇa.[8] Having lifted up the Prokṣaṇī-ladle.

IV. 6

While taking up a fire-stick from the faggot (the Adhvaryu) says, "Do you recite verses for the fire being enkindled." He puts the faggot (over the fire). He leaves back one fire-stick. He fans (the fire) with the Veda. After the Sāmidhenī verses have been recited one by one (by the Hotṛ), he pours an Āghāra-libation by means of the spoon. After (the enclosing sticks and the fire) have been cleansed,[1] he pours the latter (Āghāra-libation) by means of the two ladles. Then without bringing the two ladles into mutual contact, having crossed the altar towards the north, he besmears the animal with the Juhū on the forehead with the formula, "May thy breath be united with the wind,"[2] on the shoulder with the formula, "Thy limbs with the gods"[2] on the right buttock with the formula, "The lord of sacrifice with benediction."[2]

Having placed the ladles on their places, he chooses the Pravara. He chooses the Hotṛ in the known way.[1] He causes (the Āgnīdhra) to announce, "Do thou announce." (The Āgnīdhra says) "Let it be announced." (The Adhvaryu says) "Mitrāvaruṇa are the two Praśāstṛs; by virtue of their Praśāstṛhood." "N.N. is the human Praśāstṛ", here he utters the name of the Maitrāvaruṇa. He causes to announce if he means to announce still further. "Do you cause to announce," "Let it be announced," (The Adhvaryu says), "Agni indeed is the leader of divine subjects; this sacrificer of men; may the undisturbed service of the two to Gārhapatya shine a hundred years, the two mixing up their food, not mixing their bodies."[3] The Hotṛ sits down. (The Adhvaryu) awaits the impulse (from the Hotṛ). Being impelled, having taken up the ladles, having crossed (the altar) and having caused to announce, he says (to the Maitrāvaruṇa), "Do you give out the call (to the Hotṛ to recite the yājyā) for Samidhs." At the Vaṣaṭ-utterance he makes the offering.

6. TS.I.3.8.1
7. TBr. III.8.7.1
8. of TS.VI.3.6.4

1. cf BaudhŚS I.15
2. cf TS.I.3.8.1
3. cf TS.I.5.6.5; ŚBr. III.7.4.11

ताभ्यां पशुꣳ समनक्ति घृतेनाक्तौ पशुं त्रायेथामिति । प्रयच्छति शासम् । अवगूहति स्वरुम् । अथ यथायतनꣳ स्रुचौ सादयित्वाह पर्यग्नये क्रियमाणायानुब्रूहीति । अथैष आग्नीध्र आहवनीयादुल्मुकमादायान्तरेण चात्वालोत्करावुत्तरेण शामित्रदेशमग्रेण पशुं जघनेन स्रुच इत्येवं त्रिः प्रदक्षिणं पर्येति । अथानुपरिसरणमपाव्यानि जुहोति प्रजानन्तः प्रतिगृह्णन्ति पूर्वे येषामीशे पशुपतिः पशूनां ये बध्यमानमनु बध्यमाना य आरण्याः पशवो विश्वरूपाः प्रमुञ्चमाना भुवनस्य रेत इति । निधायाग्नीध्र उल्मुकं यथेतं त्रिः पुनः प्रतिपर्येति । अथोल्मुकप्रथमाः प्रतिपद्यन्ते । अन्वकृछमिता पशुना । पशुमध्वर्युर्वपाश्रपणीभ्यामन्वारभते । वपाश्रपणी यजमानः । अथाश्राव्य संप्रेष्यत्युपप्रेष्य होतर्हव्या देवेभ्य इति । अथैतं पशुमन्तरेण चात्वालोत्करावुदञ्चं नीयमानमनुमन्त्रयते नाना प्राणो यजमानस्य पशुना रेवतीर्यज्ञपतिं प्रियधाविशतेति द्वाभ्याम् । स यत्रैतदाग्नीध्र उल्मुकं निदधाति तदग्रेण वोत्तरेण वा पशवे निहन्यमानाय बर्हिरुपास्यति पृथिव्याः संपृचः पाहीति । तदेतं पशुं प्रतीचीनशिरसमुदीचीनपादं निघ्नन्ति । अकृण्वन्तं मायुꣳ संज्ञपयतेत्युक्त्वैतेनैव यथेतमेत्य पृषदाज्यावकाश आसत इह प्रजा विश्वरूपा रमन्तामस्मिन्यज्ञे विश्वविदो घृताचीः । अग्निं कुलायमभिसंवसाना अस्माꣳ अवन्तु पयसा घृतेनेति । संज्ञप्तं प्राहुः । जुहोति संज्ञप्ताहुतिं यत्पशुर्मायुमकृतेति । अथाभ्यैति शमितार उपेतनेति । पाशात्पशुं प्रमुच्यमानमनुमन्त्रयते ऽदितिः पाशं प्रमुमोक्त्वेतमिति । अविशाखयोपसज्येमां दिशं निरस्यत्यरातीयन्तमधरं कृणोमि यं द्विष्मस्तस्मिन्प्रतिमुञ्चामि पाशमिति । अथ प्रतिप्रस्थाता पत्नीमुदानयत्युदकमण्डलुमुत्थाप्य । अथैनामादित्यमुदीक्षयति नमस्त आतानेति । अथैनामन्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य

(Subsequently he says), "Do you give out the call." "Do you give out the call", (with regard to the subsequent nine Prayājas). Bringing the clarified butter into the Juhū from the Upabhṛt) at the fourth and the eighth (Prayājas) he brings the entire (remaining) quantity at the eighth. He retains the drops for the Svāhākṛtis.[4]

Having offered ten Prayājas and having crossed towards the north, he asks for the Svaru and the knife. Having besmeared them into the Juhū, he besmears the animal with them with the formula, "Besmeared with clarified butter, do you (two) guard the animal." He hands over the knife (to the Śamitṛ); fixes the Svaru (into the cord wound round the sacrificial post). Having kept the two ladles at their places, he says (to the Hotṛ), "Do you recite verses for the animal around which fire is being moved." The Āgnīdhra, having taken up a fire-brand from the Āhavanīya, walks around three times by the right between the cātvāla and the rubbish-heap, along the north of the place of Śāmitra fire, along the front of the animal and along the rear of the ladles. Following the moving around (by the Āgnīdhra) (the Adhvaryu) makes the Apāvya offerings with the verses, "The ancient wise ones grasp the breath as it speeds from the limbs. Go to heaven by the paths which lead to the gods. Be among the plants with thy members—the cattle over which the lord of cattle rules, both the guadrupeds and the bipeds; may he, bought off, go to his sacrificial share. May the abundance of wealth belong to the sacrificer—Those who; being bound, contemplated with mind and with eye him who was being bound; may god Agni release them, lord of offspring, in harmony with offspring—The cattle of the forest, of all forms, of various forms, many of one form. May god Vāyu first release them, lord of offspring, in harmony with offspring—Releasing the seed of being, do you further the sacrificer, O gods. May that which has stood ready and strenuous, the living food go to the gods."[5] The Āgnīdhra, having put down the fire-brand, again moves around three times in a reverse direction.

With the fire-brand ahead[6] they move out. The Śamitṛ follows together with the animal. The Adhvaryu keeps contact with the animal by means of the two forks. The sacrificer keeps contact with the forks. Having caused to announce, (the Adhvaryu) gives out the call (to the Maitrāvaruṇa to call upon the Hotṛ), "O Hotṛ, do you send forth the oblations to the gods." (The Adhvaryu) follows the animal being led towards the north between the cātvāla and the rubbish-heap with the two mantras, "May the breath of sacrificer be different from that of the animal. May the sacrifice (oblation) reaching the gods (be united) with gods. May the living food go to the gods. May the desires of the sacrificer be fulfilled.[7] You wealthy ones, do you kindly resort to the lord of sacrifice. O wide midregion accompanied by the

4. The deity of the eleventh Prayāja.
5. cf TS. III.1.4.1-2
6. carried by the Āgnīdhra.
7. cf.TS.III.1.4.3

प्राचीमुदानयन्वाचयत्यनर्वा प्रेहि घृतस्य कुल्यामनु सह प्रजया सह रायस्पोषेणेति । आगतामध्वर्युरप्सु वाचयत्यापो देवीः शुद्धायुवः शुद्धा यूयं देवाः ऊढ्वः शुद्धा वयं परिविष्टाः परिवेष्टारो वो भूयास्मेति । सानुपूर्वं पशोः प्राणानाप्याययति । वाक्त आप्यायतामिति वाचम् । प्राणस्त आप्यायतामिति प्राणम् । चक्षुस्त आप्यायतामिति चक्षुः । श्रोत्रं त आप्यायतामिति श्रोत्रम् । एतानेव पुनः संमृशति या ते प्राणाञ्छुग्जगाम या चक्षुर्या श्रोत्रं यत्ते क्रूरं यदास्थितं तत्त आप्यायतां तत्त एतेन शुन्धता-मिति । नाभिस्त आप्यायतामिति नाभिम् । पायुस्त आप्यायतामिति पायुम् । संप्रगृह्य पदः प्रक्षालयति शुद्धाश्चरित्राः शमद्भ्यः शमोषधीभ्यः शं पृथिव्या इति । शमहोभ्यामित्यतिशिष्टा दक्षिणतो ऽनुपृष्ठं निनयति । नयन्ति पत्नीम् । उत्तानं पशुं पर्यस्यन्ति । तस्य दक्षिणस्य पार्श्वस्य विवृत्तमनु प्राचीनाग्रं बर्हिर्निदधात्योषधे त्रायस्वैनमिति । स्वधितिं तिर्यञ्चं निदधाति स्वधिते मैनः हिंसीरिति । छिनत्ति बर्हिः । वि त्वचं कृणत्ति । अथैतस्यैव

divine wind, do thou offer this oblation thyself."[8] With the formula, "Do thou guard (the animal) from the contact with earth"[9] he puts down a darbha-blade for the animal being immolated to the east or north of the spot where the Āgnīdhra has placed the fire-brand. The animal is immolated with its head towards the west and feet towards the north. Having said, "Do you kill (the animal) so that it may not make a sound" and having returned by the same way by which they had gone, they keep on gazing at the Pṛṣadājya with the verse, "May the multi-formed offspring, feeding all and generating, rejoin in this sacrifice. Gathering around the fire and the cowpen may they guard us with their milk and ghee."[10] They announce the immolation of the animal. (The Adhvaryu) offers the oblation pertaining to the immolation with the verse, "If the animal has uttered a cry or strikes its breast with its feet, may Agni release me from that sin."[11] He approaches (the dead animal) with the verse, "O immolators, do you come to the sacrifice set in motion by the gods. Free the animal from the noose, the lord of sacrifice from the bond."[12] He follows the (dead) animal being released from the noose with the half verse, "May Aditi loosen this noose. I bow to the cattle and to the lord of cattle."[13] Having hung the noose on the one-pronged fork, he throws it away in this (south-west) direction with the half-verse, "I cast down the enemy. I fasten the noose on him whom we hate."[13]

The Pratiprasthātr leads the sacrificer's wife who has taken up a pot filled with water. He makes her gaze at Āditya with the formula, "Obeisance to thee, O extended one."[14] Having gone out towards the north between the cātvāta and the rubbish heap, leading her towards the east, he makes her utter the formula, "Come forward, irresistible, along the stream of ghee with offspring, with abundance of wealth."[14] When she arrives (in the Śāmitra-chamber), the Adhvaryu makes her recite the formula with reference to water, "O divine waters, purifying and pure, do you bring the gods. May we, pure and served by you, be servers upon you."[14] She swells the vital breaths of the animal one by one—the speech with the formula, "Let thy speech swell," the vital breath with the formula, "Let thy vital breath swell," the eyesight with the formula, "Let thy eyesight swell;" the faculty of hearing with the formula, "Let thy faculty of hearing swell." She touches them again with the formula, "The pain which reached thy vital breaths, which thy eyesight, which thy

8. cf. TS.I.3.8.1-2
9. cf. TS.I.1.2.2.
10. cf. TBr. III.7.4.4
11. cf. TS. III.1.4.3
12. cf. TS.III.1.4.3.4
13. cf. TS.III.1.4.4
14. cf. TS.I.3.8.2

बर्हिषो ऽणिमत्सचते। स्थविमदुभयतो लोहितेनाङ्क्त्वेमां दिशं निरस्यति रक्षसां भागो ऽसीदमहꣳ रक्षो ऽधमं तमो नयामि यो ऽस्मान् द्वेष्टि यं च वयं द्विष्म इदमेनमधमं तमो नयामीति । अथाप उपस्पृश्य वरीय आच्छायेषे त्वेति वपामुत्खिदति । तया वपाश्रपणी प्रोर्णोति घृतेन द्यावापृथिवी प्रोर्ण्वाथामिति। अविशाखयोपतृद्याधस्तात्परिवासयत्यच्छिन्नो रायः सुवीर इति। अथैनां प्रदक्षिणमावृत्याद्भिरभ्युक्ष्य शामित्रे प्रतितपति। अथोल्मुकप्रथमाः प्रतिपद्यन्ते ॥ ६ ॥

अन्वगध्वर्युर्वपया । अत्र वपाश्रपणी पुनरन्वारभते यजमानः । ऐत्युर्वन्तरिक्षमन्विहीति । एत्याहवनीयस्यान्तमेष्वङ्गारेषु वपायै प्रतितप्यमानायै बर्हिषो ऽग्रमुपास्यति वायो वीहि स्तोकानामिति । अथैनामन्तरेण यूपं चाहवनीयं चोपातिहृत्य तां दक्षिणत उदङ्मुखः प्रतिप्रस्थाता श्रपयति । अथैनां स्रुवाहुत्याभिजुहोति त्वामु ते दधिरे हव्यवाहमिति। अथाह स्तोकेभ्यो ऽनुब्रूहीति । परिहितासु स्तोकीयासु शृतायां वपायां जुहूपभृतावादायात्याक्रम्याश्राव्याह स्वाहाकृतीभ्यः प्रेष्येति।

faculty of hearing, the ferocious which remained, let it swell, let it be purified hereby."[15] The navel with the formula, "Let thy navel swell,." The anus with the formula, "Let thy anus swell." She washes its feet held together with the formula, "Let thy feet be pure; hail to the waters, hail to the plants, hail to the earth."[16] With the formula, "Hail to day and night."[17] She pours down the remaining water towards the south along its back. The sacrificer's wife is led (to her chamber).

The animal is turned around upside down. Along the whirling around on the right side of the animal, the Adhvaryu puts down a darbha-blade with its tip towards the east with the formula, "O plant, do thou guard him."[17] He holds the knife across with the formula," O knife, do thou not harm him."[17] He cuts the darbha-blade; he cuts the skin. He reserves the thin part of the darbha-blade. Having anointed the thick part with blood on both the sides, he throws it away towards this (south-west) direction with the formula, "Thou art the share of Rakṣases; here do I lead the Rakṣas to the nethermost darkness; who hates us and whom we hate, him do I here lead to the nethermost darkness."[16] Having touched water and having stripped off a wider piece of the skin he pulls out the omentum with the formula, "For food thee."[18] With that (omentum) he covers the two-pronged fork with the formula, "O Dyāvāpṛthivī, do you be covered with ghee."[19] Having pricked it with one-pronged fork, he cuts it at the bottom with the formula, "May the wealth consisting of brave sons be uninterrupted."[17] Turning by the right and having sprinkled it with water, he heats it over the śāmitra fire. With the fire-brand ahead, they move out.

IV.7

The Adhvaryu follows with the omentum. The sacrificer again keeps contact with the two-pronged fork. With the formula, "Do thou go along the wide mid-region"[1] he comes back. Having come, he puts the tip of darbha-blade on the bordering embers of the Āhavanīya for the omentum being heated, with the formula, "O Vāyu, do thou taste the drops."[1] After having carried it beyond between the sacrificial post and the Āhāvanīya, the Pratiprasthātṛ bakes it standing towards the south and facing the north. (The Adhvaryu) offers a spoonful on it with the verse, "Those (gods) have made thee, the baker and worthy of sacrifice, the carrier of oblations, O Jātavedas Agni, possessed of power and body; do thou carry the oblations."[2] Then he says (to the Hotṛ), "Do you recite verses for the drops." After

15. cf. IS.I.3.9.1
16. cf. IS.I.3.9.1-2
17. cf. TS.I.3.9.2
18. TS.I.1.1.1

1. cf. TS.I.3.9.2
2. cf. TS.III.1.4.4

वषट्कृते जुहोति । अथोदङ्ङत्याक्रम्य सꣳस्त्रावेण पृषदाज्यमभिघार्य वपामभिघारयति । अथोपस्तीर्य द्विः स्रुवेण वपाꣳ समवलुम्पन्नाहेन्द्राग्निभ्यां छागस्य वपाया मेदसो ऽवदीयमानस्यानुब्रूहीति । द्विरभिघारयति । अत्याक्रम्याश्राव्याहेन्द्राग्निभ्यां छागस्य वपां मेदः प्रस्थितं प्रेष्येति । अथ पुरस्तात्स्वाहाकृतिꣳ स्रुवाहुतिं जुहोति स्वाहा देवेभ्य इति । वषट्कृते वपां जुहोति जातवेदो वपया गच्छ देवान्त्वꣳ हि होता प्रथमो बभूथ। घृतेन त्वं तनुवो वर्धयस्व स्वाहाकृतꣳ हविरदन्तु देवाः स्वाहेति । अथो-परिष्टात्स्वाहाकृतिꣳ स्रुवाहुतिं जुहोति देवेभ्यः स्वाहेति । अत्र वपाश्रपणी अनुप्रहरति प्राचीं विशाखां प्रतीचीमविशाखाꣳ स्वाहोर्ध्वनभसं मारुतं गच्छतमिति । अथैने सꣳस्त्रावेणाभिजुहोति । अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा समुत्क्रम्य चात्वाले मार्जयन्ते । ह्वयन्ति पत्नीꣳ ह्वयन्ति होतारꣳ ह्वयन्ति ब्रह्माणꣳ ह्वयन्ति प्रतिप्रस्थातारꣳ ह्वयन्ति प्रशास्तारꣳ ह्वयन्त्याग्नीध्रमेहि यजमानेतीदमापः प्रवहतावद्यं च मलं च यत् । यच्चाभिदुद्रोहानृतं यच्च शेपे अभीरुणम् ॥ निर्मा मुञ्चामि शपथान्निर्मा वरुणादुत । निर्मा यमस्य पड्बीशात्सर्वस्माद्देवकिल्बिषादथो मनुष्यकिल्बिषादिति । अथाञ्जलिनाप उपहन्ति सुमित्रा न आप ओषधयः सन्त्विति । तां दिशं निरुक्षति यस्यामस्य दिशि द्वेष्यो भवति दुर्मित्रास्तस्मै भूयासुर्यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्य यथायतनमुपविशन्ति ॥ ७ ॥ द्वितीयः ॥

the verses pertaining to the drops have been enclosed,[3] after the omentum has been baked, having taken the Juhū and Upabhṛt ladles, having crossed the altar (towards the south) and having caused to announce, (the Adhvaryu) says (to the Maitrāvaruṇa)," Do you direct the Hotṛ to recite the yājyā for Svāhākṛtis."[4] He makes the offering at the Vaṣaṭ-utterance. Having crossed towards the north and having poured the drop (of clarified butter from the Juhū) over the Pṛṣadājya, he pours clarified butter over the omentum. Having spread clarified butter (into the Juhū) twice with the spoon, while seizing the omentum, he says (to the Maitrāvaruṇa)," Do you recite the puronuvākyā relating to the offering of the fat—the omentum of the goat set forth for Indra-Agni." There should be twice pouring over the oblation. Having crossed the altar and having caused to announce, he says (to the Maitrāvaruṇa), "Do you direct the Hotṛ to recite the yājyā for the offering of the fat—the omentum of the goat set forth for Indra-Agni." Prior to the offering to Svāhākṛtis, he offers a spoonful with the formula, "Svāhā to gods." At the Vaṣaṭ-utterance he offers the omentum with the verse, "O Jātavedas (Agni), do thou go with the omentum to the gods, for thou art the first Hotṛ. Do you strengthen their bodies with clarified butter. May the gods eat the oblation offered to the accompaniment of Svāhā-utterance."[2] Subsequent to the offering to Svāhākṛti, he offers a spoonful with "To gods Svāhā." He throws the two forks into the fire—the two-pronged one pointing towards the east and the single-pronged one pointing towards the west with the formula, "Svāhā, do you two go to Ūrdhvanabhasa, the son of Maruts."[1] He puts drops (of clarified butter) over them.

Having crossed towards the north and having kept the two ladles at their places, having stepped up, they sprinkle themselves with water at the cātvāla. They call the Brahman, they call the Pratiprasthātṛ, they call the Praśāstṛ, they call the Āgnīdhra. (The Adhvaryu says) "Come, O sacrificer." (All of these sprinkle themselves) with the verses, "O waters, do you wash off what is impure and dirty, what I have disliked as untruth and what I have sworn in as harmless[5]—I relieve myself of the curse of Varuṇa, of Yama's fetters, of all sins against gods, of the sin against men." (Each one) takes water in folded palms with the formula, "May the waters and plants be friendly towards me."[6] He throws (that water) in that direction towards which one whom he hates lives, with the formula, "Let them be unfriendly to him who hates us and whom we hate."[6] Touching water, they take their seats.

3. By the Hotṛ by reciting the last verse thrice.
4. cf. TS.VI.3.9.5
5. cf. AV.VII.89.3
6. cf. IS.I.4.45.2

अथ संप्रैषमाहाग्नीत्पशुपुरोडाशं निर्वप प्रतिप्रस्थातः पशुं विशाधीति। निर्वपत्येष आग्नीध्र ऐन्द्राग्नमेकादशकपालम् । अथ प्रतिप्रस्थाता पशुं विशास्ति शमितर्हृदयं जिह्वां वक्षस्तानि सार्धं कुरुतात्तनिम मतस्नौ तानि सार्धꣳ सव्यं दोरेकचरं कुरुतान्नाना पार्श्वे अवधत्ताद्दक्षिणाꣳ श्रोणिमध्युद्धिं कुरुताद्दक्षिणं दोः सव्याꣳ श्रोणिमणिमद्गुदस्य तानि त्र्यङ्गानि कुरुताद्वनिष्ठुं च जाघनीं चावधत्ताद्बहु यूः कुरुतात्त्रिः पशुं प्रच्यावयतात्त्रिः प्रच्युतस्य पशोर्हृदयमुत्तमं कुरुतादिति । शृते पशौ पशुपुरोडाशं याचति । तमुपस्तीर्णाभिघारितमुद्वास्यान्तर्वेद्यासादयति। अथ जुहूपभृतोरुपस्तृणान आहेन्द्राग्निभ्यां पुरोडाशस्यावदीयमानस्यानुब्रूहीति। पूर्वार्धादवदायापरार्धादवद्यति। अभिघारयति। प्रत्यनक्ति। अथोपभृति स्विष्टकृते सकृदुत्तरार्धादवद्यति । द्विरभिघारयति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याहेन्द्राग्निभ्यां पुरोडाशं प्रस्थितं प्रेष्येति। वषट्कृते जुहोति। अथ समावपमान आहाग्नये ऽनुब्रूहीति । आश्राव्याहाग्नये प्रेष्येति वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा प्राशित्रमवदायेडामवद्यति। उपहूतायामिडायामग्नीध आदधाति षडवत्तम्। प्राश्नन्ति। मार्जयन्ते। अथ संप्रैषमाहाग्नीदुत्तरबर्हिरुपसादय प्रतिप्रस्थातः पशौ संवदस्वेति । अथैष आग्नीध्रः प्लक्षशाखायामिडसूनमुपगूहति । तदुत्तरबर्हिर्भवति । अथ प्रतिप्रस्थाता पृषदाज्यं विहत्य जुह्वाꣳ समानीयान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य पृच्छति शृतꣳहवी३ः शमितरिति । शमितैष उत्तरतो हृदयशूलं धारयꣳस्तिष्ठति । स शृतमिति

IV. 8

(The Adhvaryu) gives out the call, "O Agnīdh, do thou pour out (paddy for) the cake pertaining to the animal; O Pratiprasthātṛ, give instructions with regard to the animal." The Āgnīdhra pours out (paddy for) the cake on eleven potsherds for Indra-Agni. The Pratiprasthātṛ gives instructions with regard to the animal, "O Śamitṛ, do thou keep together the heart, tongue and sternum; keep together the liver and lungs; keep the left forearm separately; keep the two thoracic walls separately, keep the right buttock and testis with penis (together); the right forearm, left buttock and thinner portion of the rectum and anus—keep these three parts (together); keep the large intestime and supine part of the tail together; prepare ample broth, stir (the organs of) the animal three times; of (the organs of) the animal retain the heart uppermost."

After (the organs of) the animal have been cooked, (the Adhvaryu) asks for the cake pertaining to the animal. Having taken it down, he keeps it within the altar after clarified butter has been first spread and after clarified butter has been poured over. Then while spreading clarified butter into the Juhū and Upabhṛt, he says (to the Maitrāvaruṇa), "Do you recite the puronuvākyā for the cake being cut out for Indra-Agni." Having first taken portion from the eastern half, he takes portion from the rear half. He pours (clarified butter). He anoints back (the cake). He takes portion once from the northern half for the Sviṣṭakṛt offering in the Upabhṛt. He pours clarified butter (over it) twice. He does not anoint back. Having crossed (the altar) and having caused to announce, he says (to the Maitrāvaruṇa) "Do you direct (the Hotṛ) to recite the yājyā for the cake set forth for Indra-Agni." He makes the offering at the Vaṣaṭ-utterance. While taking into the Juhū the oblation from the Upabhṛt, he says to the Maitrāvaruṇa, "Do you recite the puronuvākyā for Agni." Having caused to announce, he says, "Do you direct (the Hotṛ) to recite the yājyā for Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern part of the northern half transgressing the earlier offerings. Having placed the ladles in their places, and having cut up the Prāśitra, he takes up the Iḍā. After the Iḍā has been invoked, he gives six portions to the Āgnīdhra. The priests consume (their respective portions and Iḍā), and sprinkle themselves. (The Adhvaryu) gives out the call, "O Agnīdh, do thou deposit Uttarabarhis; O Pratiprasthātṛ, do you converse with regard to (the cooked organs of) the animal." The Āgnīdhra fixes the wooden plank for cutting flesh on the twig of a Plakṣa tree. It is called Uttarabarhis.

The Pratiprasthātṛ, having dipped the spoon into the Pṛsadājya, having taken it into the Juhū and having gone out towards the north between the cātvāla and the rubbish-heap, enquires: "Is the oblation cooked, O Śamitṛ?" The Śamitṛ stands towards the north holding the heart-spike. "(The oblation) is cooked," he replies stepping forward. (The Pratiprasthātṛ enquires for the second time. The other one

प्रत्याह । तं तथैव द्वितीयमुत्क्रम्य पृच्छति । तं तथैवेतरः प्रत्याह । तं तथैव तृतीयमुत्क्रम्य पृच्छति । तं तथैवेतरः प्रत्याह । अथ शमितुर्हृदयशूलमादाय तेन हृदयमुपतृद्य तꣳ शमित्रे संप्रदाय पृषदाज्येन हृदयमभिघारयति सं ते मनसा मनः सं प्राणेन प्राणो जुष्टं देवेभ्यो हव्यं घृतवत्स्वाहेति । वियूः कृत्वा हरतेत्युक्त्वैतेनैव यथेतमेत्य चतसृषूपस्तृणीते जुहूपभृतोरिडाधाने यस्मिꣳश्च वसाहोमं ग्रहीष्यन्भवति । आहरन्ति तं पशुमन्तरेण चात्वा- लोत्करौ । अन्तरेण यूपं चाहवनीयं चोपातिहृत्य तं दक्षिणतः पञ्चहोत्रासादयति । एतेनैव यूराहरन्ति । एतेनैवेडसूनम् । अथ प्लक्षशाखायाꣳ हृदयं निधाय स्वधितिना तस्याग्रे ऽवद्यन्नाह ॥ ८ ॥

मनोतायै हविषो ऽवदीयमानस्यानुब्रूहीति । हृदयस्यैवाग्रे द्विरवद्यति । अथ जिह्वाया अथ वक्षसो ऽथ तनिम्नो ऽथ वृक्ययोरथ सव्यस्य दोष्णो ऽथ दक्षिणस्य पार्श्वस्याथ सव्यस्याथ दक्षिणायै श्रोणेरध्युद्ध्यै । त्रैधं गुदं कृत्वाणिमत्स्विष्टकृते निदधाति स्थविमदुपयड्भ्यो मध्यं द्वैधं कृत्वा जुह्वामवदधाति । अथ वृक्यमेदो यूषन्नवधाय तेन जुहूं प्रोर्णोति । यूष्णोपसिञ्चति । अभिघारयति । अथोपभृति स्विष्टकृते सर्वेषां त्र्यङ्गाणाꣳ सकृत्सकृत्समवद्यति । सकृद्दक्षिणस्य दोष्णः पिशितं प्रच्छिद्यावदधाति सकृत्सव्यायै श्रोणेरणिमद्गुदस्य । अथ वृक्यमेदो यूषन्नवधाय तेनोपभृतं प्रोर्णोति । यूष्णोपसिञ्चति । द्विरभिघारयति । अथ हृदयं जिह्वां वक्षस्तनिम मतस्नौ वनिष्ठुमिति पात्र्याꣳ समवधाय यूष्णोपसिञ्चति । अभिघारयति । अथ कꣳसे वा चमसे वा वसाहोमं गृह्णाति । यूष्णोपसिञ्चति । अभिघारयति । अथ पशोरवदानानि संमृशत्यैन्द्रः प्राणो अङ्गेअङ्गे निदेध्यदैन्द्रो

(i.e. the Śamitṛ) replies similarly. Stepping forward, he enquires for the second time. The other one (i.e. the Śamitṛ) replies similarly. Stepping forward, he enquires for the third time. The other one replies similarly. Taking the heart-spike from the Śamitṛ, having pricked the heart with it, and having handed it over to the Śamitṛ, he pours Pṛṣadājya over it with the verse, "Let thy mind (be united) with the mind (of gods); let thy breath with breath. May this offering rich in ghee be pleasing to the gods, Svāhā."[1] "Do you carry (the organs) free from broth"—saying so and having returned by the same route, (the Adhvaryu) spreads clarified butter in four (implements)—in the Juhū and Upabhṛt, the Iḍā-pot and the pot in which he would be taking the oily portion of flesh. (The organs of) the animal are brought inbetween the cātvāla and the rubbish-heap. Carrying (them) between the sacrificial post and the Āhavanīya, (the Adhvaryu) deposits them towards the south with the Pañcahotṛ formula.[2] At this very time the broth is brought in; at this very time the wooden plank for cutting the organs. Having kept the heart on the twig of Plakṣa tree (attached to the wooden plank) while first cutting the heart with the knife (the Adhvaryu) says (to the Maitrāvaruṇa).

IV. 9

"Do you recite verses for the oblation being cut up for Manotā ." (The Adhvaryu) first cuts out portions of the heart twice, then of the tongue, then of the sternum—then of the liver, then of the two kidneys, then of the left forearm, then of the right thoracic wall, then of the left one, then of the right buttock and testis with penis. Having divided the anus in three parts, he reserves the thin part for Sviṣṭakṛt, the thick part for the Upayaj offerings; having cut the middle part in two, he puts those portions into the Juhū. Having dipped the fat of kidneys into the broth, he covers the Juhū with it. He sprinkles it with broth, and pours clarified butter over it. He takes up into the Upabhṛt one portion each of the group of all three organs for Sviṣṭakṛt offering. He puts the flesh of the right forearm cut once; of the left buttock cut once; a thin portion of the heart. Having dipped the fat of kidneys in broth, he covers the Upabhṛt with it. He sprinkles it with broth, and pours over it clarified butter twice. Then having taken up into the Iḍā-pot the heart, tongue, sternum, liver, lungs and large intestine, he sprinkles them with broth. He pours clarified butter over them. He takes up oily portion of flesh in a bronze vessel or a goblet. He sprinkles it with broth and pours clarified butter over it. He touches together the portions (of organs) of the animal with the formula, "May Indra's expiration be placed in every limb; may Indra's inspiration be manifest in every limb" (and with the verse) "O god Tvaṣṭṛ, may all the distracted (limbs) assemble

1. cf TS.I.3.10.1
2. TĀ.III.1. cf. TBr.II.2.8.2

ऽपानो अङ्गेअङ्गे विबोभुवद्देव त्वष्टर्भूरि ते सꣳसमेतु विषुरूपा यत्सलक्ष्माणो भवथ। देवत्रा यन्तमवसे सखायो ऽनु त्वा माता पितरो मदन्त्विति।अथ दक्षिणेन पार्श्वेन वसाहोमं प्रयौति कुम्बतः श्रीरस्यग्निस्त्वा श्रीणात्वापः समरिणन्वातस्य त्वा ध्रज्यै पूष्णो रꣳह्या अपामोषधीनाꣳ रोहिष्या इति। संमृष्टस्य पशोः प्रतीचीं जाघनीꣳ हरन्ति। प्रतिपरिहरन्ति पशुम्। अथ जुहूपभृतावाददान आहेन्द्राग्निभ्यां छागस्य हविषो ऽनुब्रूहीति। अत्याक्रम्याश्राव्याहेन्द्राग्निभ्यां छागस्य हविः प्रस्थितं प्रेष्येति।प्रतिप्रस्थातैष उत्तरतो वसाहोमं धारयꣳस्तिष्ठति। सो ऽर्धर्चे याज्यायै वसाहोमं जुहोति घृतं घृतपावानः पिबत वसां वसापावानः पिबतान्तरिक्षस्य हविरसि स्वाहा त्वान्तरिक्षाय स्वाहेति। वषट्कृते हविर्जुहोति। एतस्य होममनु प्रतिप्रस्थाता वसाहोमोद्रेकेण दिशो जुहोति दिशः प्रदिश आदिशो विदिश उद्दिशः स्वाहा दिग्भ्यो नमो दिग्भ्यः स्वाहेति। अथ प्रदक्षिणमावृत्य पृषदाज्यात् स्रुवेणोपघ्नन्नाह वनस्पतये ऽनुब्रूहीति। आश्राव्याह वनस्पतये प्रेष्येति। वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति। अथ समावपमान आहाग्नये स्विष्टकृते ऽनुब्रूहीति। आश्राव्याहाग्नये स्विष्टकृते प्रेष्येति। वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति। अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा होत्र इडामुपोद्यच्छन्ते मेदसः। उपहूतायामिडायामग्नीध आदधाति षडवत्तमर्धवनिष्ठुमथार्धव-निष्ठुम्। मेदस्वत्प्राश्नन्ति। मार्जयन्ते। अथाह ब्रह्मणे वक्षः परिहरेति। तद्ब्रह्मा प्रतिगृह्णाति॥ ९॥

through thee; O (animals), being variegated, you belong to the same form. May the friends, the mother and the father rejoice after thee who art going unto gods for blessing."[1] He shakes the oily portion of flesh with the right thoracic wall by its thick end with the formula, "Thou art fortune; may Agni cook thee. May waters join thee for the moving of the wind, for the passing of Pūṣan, for the growing of waters and plants."[2] The tail of the animal (whose organs) have been touched together is carried towards the west. (The organs of) the animal are carried around.

Taking up the Juhū and Upabhṛt, (the Adhvaryu) says (to the Maitrāvaruṇa), "Do you recite the puronuvākyā for the oblation of the goat for Indra-Agni." Having crossed (the altar) and having caused to announce, he says (to him), "Do you direct (the Hotṛ to recite the yājyā) for the oblation of the goat set forth for Indra-Agni." He stands towards the north holding the oily part of flesh. When half verse of the yājyā has been recited, he offers the oily portion of flesh with the formula, "Do you drink ghee, drinkers of ghee; do you drink oily portion of flesh, drinkers of oily portion of flesh. Thou art the oblation of midregion svāhā—to the midregion thee, svāhā."[3] At the Vaṣaṭ-utterance (the Adhvaryu) makes the offering. Following this offering the Pratiprasthātṛ makes the offerings of remnants of oily portion of flesh to the directions with the formula, "To the Diśes (svāhā); to the Pradiśes (svāhā); to the Ādiśes (svāhā); to the Vidiśes (svāhā); to the Uddiśes (svāhā), obeisance to the Diśes, to Diśes svāhā."[3]

Turning by the right, while taking Pṛṣadājya by means of the spoon, he says, (to the Maitrāvaruṇa) "Do you recite the puronuvākyā for Vanaspati." Having caused to announce he says," Do you direct (the Hotṛ to recite the yājyā) for Vanaspati." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half trangressing the earlier offerings. While taking portions of all the oblations, he says (to the Maitrāvaruṇa) "Do you recite the puronuvākyā for Sviṣṭakṛt Agni." After having caused to announce, he says, "Do you direct (the Hotṛ to recite the yājyā) for Sviṣṭakṛt Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half transgressing the earlier offerings. Having crossed towards the north and having placed the two ladles in their places, he holds up the Iḍā of fat for Hotṛ. After the Iḍā has been invoked, he gives to the Āgnīdhra (his portion in) six cuttings—(twice spreading of clarified butter), half of the large intestine, again half of the large intestine (and twice pouring of clarified butter). (The priests concerned) consume (the Iḍā) consisting of fat. They sprinkle themselves with water. Then (the Adhvaryu) says (to the Āgnīdhra), "Do thou carry the sternum towards the Brahman." The Brahman receives it with the verse.

1. cf. TS.I.3.10.1
2. cf. TS.I.3.10.1,2
3. cf. TS.I.3.10.2

वयꣳ सोम व्रते तव मनस्तनूषु बिभ्रतः । प्रजावन्तो अशीमहीति । अथ संप्रैषमाहाग्नीदौपयजानङ्गारानाहरोपयष्टरुपसीद ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीदग्नीन्सकृत्सकृत्संमृड्ढीति । आहरन्त्येताञ्छामित्रादौपयजानङ्गारान् । तानग्रेण होतारं निवपति । उपसीदत्युपयष्टा गुदतृतीयेन। अथाध्वर्युः पृषदाज्यं विहत्य जुह्वाꣳ समानीयात्याक्रम्याश्राव्याह देवेभ्यः प्रेष्येति । वषट्कृते जुहोति । प्रेष्य प्रेष्येति । एवमेवोपयष्टोपयजति गुदस्य प्रच्छेदꣳ समुद्रं गच्छ स्वाहेत्येतैरेकादशभिः । अग्निं वैश्वानरं गच्छ स्वाहेति सर्वमन्ततो ऽनुप्रहरति । अथ बर्हिषि हस्तौ निमार्ष्ट्यद्भ्यस्त्वौषधीभ्यो मनो मे हार्दि यच्छेति । अथास्य धूममन्वीक्षते तनूं त्वचं पुत्रं नप्तारमशीयेति । एकादशानूयाजानिष्ट्वोदङ्ङत्याक्रम्य जुह्वाꣳ स्वरुमवधाय पुरस्तात्प्रत्यङ् तिष्ठञ्जुहोति दिवं ते धूमो गच्छत्वन्तरिक्षमर्चिः पृथिवीं भस्मना पृणस्व स्वाहेति । अथ यथायतनꣳ स्रुचौ सादयित्वा वाजवतीभ्याꣳ स्रुचौ व्यूहति । शंयुना प्रस्तरपरिधि संप्रकीर्य संप्रस्राव्य स्रुचौ विमुच्य जाघन्या पत्नीः संयाजयन्ति । आज्यस्यैव सोमं च त्वष्टारं च यजति । उत्तानायै जाघन्यै देवानां पत्नीर्यजति । नीच्या अग्निं गृहपतिम् । उत्तानायै जाघन्यै होत्र इडामवद्यति । नीच्या अग्नीधे षडवत्तम् । प्राश्नीतः । मार्जयेते । अथ स्रुचि चतुर्गृहीतं गृहीत्वापसलैः पर्यावृत्यान्वाहार्यपचने प्रायश्चित्तꣳ हुत्वा न फलीकरणहोमेन चरति । अथ प्राडेत्य ध्रुवामाप्याय्य त्रीणि समिष्टयजूꣳषि जुहोति यज्ञ यज्ञं गच्छ यज्ञपतिं गच्छ स्वां योनिं गच्छ स्वाहेति । स्रुवेणैव द्वितीयमेष ते यज्ञो यज्ञपते सहसूक्तवाकः सुवीरः

IV.10

"O Soma, may we enjoy bearing the mind in our bodies under thy ordinance and possessed of progeny."[1] (The Adhvaryu) gives out the call, "O Agnīdh, do thou bring embers for the Upayaj offerings; O offerer of the Upayajs, do thou seat thyself; O Brahman, we shall proceed, having put the fire-stick; do thou, O Agnīdh, cleanse the fires once each." Embers for Upayajs are brought from the Śāmitra fire; (the Adhvaryu) pours them down in front of the Hotṛ. The offerer of the Upayajs sits down taking one third part of the rectum with anus. The Adhvaryu having dipped the spoon into the Pṛṣadājya, having taken it into the Juhū, having crossed (the altar) and having caused to announce, says to the Maitrāvaruṇa, "Do you direct (the Hotṛ to recite the yājyā) for the gods." He makes the offering at the Vaṣaṭ-utterance. (Subsequently he says) "Do you direct", "Do you direct." Similarly the offerer of the Upayajs makes offering of each piece of rectum with anus with the eleven formulas beginning with "Do thou go to the occan svāhā."[2] With the formula, "Do thou go to Vaiśvānara Agni, svāhā" he finally puts into the fire the remaining portion. He cleanses his hands on the Barhis with the formula, "To the waters thee, to the plants thee; do thou grant me mind and heart."[2] He gazes at its smoke with the formula, "May I acquire body, skin, son and grandson."[2] Having crossed towards the north and having put the Svaru into the Juhū, he offers it standing to the east and facing the west, with the formula, "Let thy smoke go to the heaven, the flame to the midregion; do thou fill in the earth with ashes, svāhā."[3] Having kept the two ladles in their places, he separates them with the two Vājavatī verses.[4] Having dismantled the Prastara and enclosing sticks with the Śaṁyuvāka formula[4] (recited by the Hotṛ), having caused the two ladles to flow (the drops on the fire) and having released them, he offers the Patnīsaṁyājas by means of the tail. He sacrifices for Soma and Tvaṣṭṛ with clarified butter. He sacrifices for the wives of gods with the supine part of the tail held upsidedown. For Gṛhapati Agni with the depressed one. He gives a portion of Iḍā to the Hotṛ from the supine part of the tail. He gives to the Āgnīdha Iḍā in six portions from the depressed one. (The Hotṛ and the Āgnīdhra consume (the Iḍā). They sprinkle themselves with water. Having taken up four spoonfuls in the Juhū and having turned by the left, he offers an expiatory oblation on the Anvāhāryapacana fire; he does not offer the chaff of grains.

Having gone towards the east and having swollen the Dhruvā, he offers three Samiṣṭayajus offerings with the formula, "O sacrifice, do thou go to the sacrifice, go

1. cf. TBr. II.4.2.7
2. cf. TS.I.3.11.1
3. cf. KS.III.3
4. cf. BaudhŚS I.19

स्वाहेति । स्रुचा तृतीयं देवा गातुविदो गातुं वित्त्वा गातुमित । मनसस्पत इमं नो देव देवेषु यज्ञꣳ स्वाहा वाचि स्वाहा वाते धाः स्वाहेति । उदूहति स्रुचम् । अथ याचति स्फ्यमुदपात्रꣳ हृदयशूलमिति । एतत्समादायाहैहि यजमानेति । अन्वग्यजमानो ऽनूची पत्न्यन्तरेण चात्वालोत्करावुदङ्ङुप-निष्क्रम्याग्रेण यूपꣳ स्फ्येनोद्धत्यावोक्ष्य शुष्कस्य चार्द्रस्य च सन्धौ हृदयशूलमुद्वासयति ॥ १० ॥

शुगसि तमभिशोच यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाद्भिर्मार्जयन्ते धाम्नोधाम्नो राजन्नितो वरुण नो मुञ्च यदापो अघ्निया वरुणेति शपामहे ततो वरुण नो मुञ्चेति । अथाप्रतीक्षमायन्ति वरुणस्यान्तर्हित्यै । प्रपथे समिधः कुर्वत एधो ऽस्येधिषीमहीति । एत्याहवनीये ऽभ्यादधाति समिदसि तेजो ऽसि तेजो मयि धेहीति । अथाहवनीयमुपतिष्ठन्ते ऽपो अन्वचारिषꣳ रसेन समसृक्ष्महि । पयस्वाꣳ अग्न आगमं तं मा सꣳसृज वर्चसेति । अथौपयजिके ऽग्नौ बर्हिरुपोषति यत्कुसीदमप्रतीत्तं मयि येन यमस्य बलिना चरामि । इहैव सन्निरवदये तदेतत्तदग्ने अनृणो भवामीति । अथाञ्जलिनोपस्तीर्णाभिघारितान्सक्तून्प्रदाव्ये जुहोति विश्वलोप विश्वदावस्य त्वासञ्जुहोमि स्वाहेति । हस्तौ प्रध्वꣳसयते ऽग्धादेको ऽहुतादेकः समसनादेकस्ते नः कृण्वन्तु भेषजꣳ सदः सहो वरेण्यमिति । द्वितीयं जुहोति यान्यपामित्यान्यप्रतीत्तान्यस्मि यमस्य

to the lord of sacrifice, go to thy birth-place, svāhā."[5] The second offering with the spoon with the formula, "O lord of sacrifice, this is thy sacrifice accompanied by the Sūktavāka, furnished with good heroes, svāhā."[5] The third with the ladle with the formula, "O gods that find the way, finding the way, do you go along the way. O lord of mind, place this sacrifice, O god, for us among the gods, svāhā in speech, svāhā in the wind svāhā."[5] He lifts up the ladle. He asks for the sacrificial sword, pot filled with water and the heart-spike. Having taken up this, he says, "Come, O sacrificer." The sacrificer follows him, the sacrificer's wife follows. Having gone out between the cātvāla and the rubbish-heap, having dug up by means of the sacrificial sword in front of the sacrificial post, and having sprinkled water, he disposes the heart-spike on the joint of the dry and the wet.

IV.11

With the formula, "Thou art pain; do thou pain him who hates us and whom we hate."[1] They sprinkle themselves with the formula, "From every rule of thine, O king Varuṇa, set us free. From whatever oath, O waters, kine and Varuṇa, we have sworn, from that O Varuṇa, set us free."[1] They return without gazing back, for concealment from Varuṇa. On the way they collect fire-sticks with the formula, "Thou art fuel; may we prosper."[2] Having come back, (the Adhvaryu) puts a fire-stick on the Āhavanīya with the formula, "Thou art a fire-stick; thou art brilliance; grant me brilliance."[3] They pray to the Āhavanīya with the verse, "I have moved along the waters; we are united with the sap. Rich in sap, O Agni, I have come. Do thou unite me with strength."[2] (The Adhvaryu) burns a darbha-blade on the fire used for Upayaj offerings with the verse, "The debt which I have not yet repaid, the tribute which I still owe to Yama, here do I make requital for it. Here O Agni, may I be freed from that debt."[3] He offers into the forest-conflagration the flour of parched barley taken into folded palms and provided with spreading and pouring of clarified butter with the formula, "O Viśvalopa, I offer thee in the mouth of the burner of all, Svāhā."[4] He dashes his palms against each other with the formula, "One (Agni) is the eater of that offered in fire, another is the eater of what is not offered in fire, still another is one who is the eater of all; may they grant us healing

5. cf. TS.I.4.44.3

1. cf. TS.I.3.11.1
2. cf. TS.I.4.45.3
3. cf. TS.III.3.8.1,2
4. cf. TS.III.3.8.2

बलिना चरामि । इहैव सन्तः प्रति तद्यातयामो जीवा जीवेभ्यो निहराम एनत्स्वाहेति । हस्तौ प्रध्वंसयते ऽग्धादेको ऽहुतादेकः समसनादेकस्ते नः कृण्वन्तु भेषजꣳ सदः सहो वरेण्यमिति । तृतीयं जुहोत्यनृणा अस्मिन्ननृणाः परस्मिꣳस्तृतीये लोके अनृणाः स्याम । ये देवयाना उत पितृयाणाः सर्वान्पथो अनृणा आक्षीयेम स्वाहेति । हस्तौ प्रध्वंसयते ऽग्धादेको ऽहुतादेकः समसनादेकस्ते नः कृण्वन्तु भेषजꣳ सदः सहो वरेण्यमिति । अथ देवता उपतिष्ठते । अयं नो नभसा पुर इत्यग्निम् । स त्वं नो नभसस्पत इति वायुम् देव सꣳस्फानेत्यादित्यम् । अथ यूपमुपतिष्ठत आशासानः सुवीर्यꣳ रायस्पोषꣳ स्वश्वियम् । बृहस्पतिना राया स्वगाकृतो मह्यं यजमानाय तिष्ठेति । अथ पूर्वाग्निꣳ शकले समारोपयत्ययं ते योनिर्ऋत्विय इति । तं मध्यमे ऽग्नावपिसृजत्याजुह्वान उद्बुध्यस्वाग्न इति द्वाभ्याम् । अथ मध्यममग्निमुपसमाधाय मध्यमे ऽग्नौ पूर्णाहुतिं जुहोति सप्त ते अग्ने समिधः सप्त जिह्वा इति । पूर्णाहुतौ वरं ददाति । धेनुवरं

substance, living place, vigour and anything desired by us."[4] He offers a second oblation with the verse, "I offer Bali to Yama for the repayment of debts which even though to be repayed are not repayed by me. Living in this world only we repay that debt. Living, we offer it to the living svāhā."[5]

He dashes his palms against each other with the formula, "One (Agni) is the eater of that offered in fire; another is the eater of what is not offered in fire, still another is one who is the eater of all; may they grant us healing substance, living place, vigour and anything desired by us."[4] He offers a third oblation with the verse, "May we be debtless in this life, debtless in the yonder life; may we be debtless in the third world (heaven), may we live debtless in all paths whether Devayāna or Pitṛyāṇa."[4] He dashes his palms against each other with the formula, "One (Agni) is the eater of that offered in fire; another is the eater of what is not offered in fire; still another is who is the eater of all; may they grant us healing substance, living place, vigour and anything desired by us."[4] Then he prays to divinities to Agni with the verse, "May he that fattens protect us in the front with the cloud so that the houses may not fail us. Many be our houses."[3] To Vāyu with the verse, "Do thou, O lord of cloud, bestow on us strength with kindliness. Return to us what is lost, return wealth to us."[3] To Āditya with the verse, "O god that dost fatten; thou art the lord of thousandfold prosperity. Do thou give us increase of wealth which is unfailing and rich in heroes, and prosperity abiding through the year."[3]

Then he prays to the sacrificial post with the verse, "Wishing abundance of wealth rich in heroes and rich in horses, bidden godspeed to Bṛhaspati, with wealth do thou abide for me the sacrificer."[6] He consigns the eastern fire in a piece of wood with the verse, "This is thy natural place O Agni, born from which thou hast shone. Knowing it, do thou rise up, and increase our wealth."[7] He inserts it into the middle (i.e. the old Āhavanīya) fire with the two verses, "O Agni, being offered, of good appearance, do thou seat thyself in thy seat in front in a straight manner. O Viśve Devas, do you and the sacrificer seat yourselves in this higher place."[8] "Do thou, O Agni, wake up and wake him up. May the offerings and gifts be united with him. May Viśve Devas and thou the sacrificer sit down in this higher place."[9] Having kindled the middle fire, he offers the Pūrṇāhuti on it with the verse, "Seven are thy fire

5. cf. TBr. III.7.9.8
6. cf. TS.III.5.5.3
7. cf. TS.III.4.10.4
8. cf. TS.IV.6.5.3
9. cf. TS.IV.7.13.5

वानडुद्वरं वा दद्यादिति ह स्माह बौधायनः। संतिष्ठते पशुबन्धः संतिष्ठते पशुबन्धः ॥ ११ ॥ तृतीयः ॥

॥ इति चतुर्थः प्रश्नः ॥

sticks, O Agni, seven thy tongues, seven Ṛṣis, seven dear abodes, seven priesthoods, sacrifice to thee sevenfold. Do thou fill seven birth-places with ghee."[10] At the Pūrṇāhuti (the sacrificer) gives a boon. He should give a milch-cow or a bullock, so said Baudhāyana. The animal-Sacrifice comes to an end, the animal-sacrifice comes to an end.

CHAPTER IV ENDS.

10. cf. TS.I.5.3.2

वैश्वदेवहविर्भिर्यक्ष्यमाणो भवति फाल्गुन्यां वा चैत्र्यां वा पौर्णमास्याम्। नक्षत्रप्रयोग इत्येक आहु:।उदगयन आपूर्यमाणपक्षस्य पुण्याहे प्रयुञ्जीतेति। स उपकल्पयते त्रेणीः शलली लोहितायसस्य च क्षुरं चतुष्टयानि पुरोडाशकपालानि चतस्त्रश्चरुस्थालीस्तावन्ति मेक्षणानि द्वयं पय: पृषदाज्याय च दधि हविरातञ्चनाय च त्रेधा बर्हि: संनद्धं तदेकधा पुन: संनद्धं प्रसूमयं प्रस्तरमिति । अथोपवसथीये ऽहन्द्विहविषमारम्भणीयामिष्टिं निर्वपति वैश्वानरं द्वादशकपालं पार्जन्यं चरुम् । सा प्रसिद्धेष्टि: संतिष्ठते । अथास्यैतदहर्विश्वेभ्यो देवेभ्यो वत्सा अपाकृता भवन्ति । वैश्वदेवं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूर्ष्णीं वा । अथ प्रातर्हुते ऽग्निहोत्रे पुरापां प्रणयनाद्गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा पञ्चहोतारं मनसानुद्रुत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहेति । अथ पृष्ठ्याः स्तीर्त्वाप: प्रणीयाग्नेयमष्टाकपालं निर्वपति सौम्यं चरुः सावित्रं द्वादशकपालः सारस्वतं चरुं पौष्णं चरुं मारुतः सप्तकपालं वैश्वदेवीमामिक्षां द्यावापृथिव्यमेककपालमिति । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युप्य दक्षिणार्धे गार्हपत्यस्याष्टौ कपालान्युपदधाति। अथोत्तरतस्तिर: पवित्रमप आनीय सौम्याय चरवे ऽधिश्रयति ।अथोत्तरत: सावित्राय द्वादशकपालान्युपदधाति । अथोत्तरतस्तिर: पवित्रमप आनीय सारस्वतपौष्णाभ्यामधिश्रयति । अथोत्तरतो मारुताय सप्त कपालान्युप-दधाति । अथोत्तरतस्तिर: पवित्रं पय आनीयामिक्षाया अधिश्रयति । अथोत्तरतो द्यावापृथिव्यमेककपालमुपदधाति । अभीन्धते कपालानि ।

CHAPTER - V

CĀTURMĀSYAS

VAIŚVADEVAPARVAN

V.1

(One who) is going to offer the Vaiśvadeva-oblations (should do so) on the full-moon day of Phālguna or Caitra. Some say that one should do so under the specific constellation. One should offer them in the northern course of the sun in the bright half of the month on an auspicious day. He procures a three-striped quill of a porcupine, an iron-razor, four sets of potsherds for cakes, four cooking vessels, as many corn-stirring sticks, two (pots of) milk, curds for Pṛṣadājya and for curdling, sacrificial grass tied up in three bundles which are again fastened in one bundle and a Prastara of darbha-grass with tuft.

On the Upavasatha-day (the Adhvaryu) performs the Ārambhaṇīyā Iṣṭi comprising two oblations—a cake on twelve potsherds to Vaiśvānara Agni and cooked rice to Parjanya. The Iṣṭi comes to a conclusion in the prescribed manner. This day the calves are separated from their mothers for the oblation to Viśve Devas. Having caused the milk to be milked for the oblation to Viśve Devas (the sacrificer) observes the vow following the procedure applied in the case of Sāṁnāyya[1] or without reciting any formula.

After he has offered the Agnihotra, the Adhvaryu, prior to the carrying forth of Praṇītā-waters, having melted ghee over the Gārhapatya and having purified it, having taken four spoonfuls in the ladle, having mentally gone along the Pañcahotṛ formula, makes an offering on the Āhavanīya with Svāhā-utterance while the sacrificer has contacted him. Having strewn the Pṛṣṭhyā line and having carried forth water, he pours (paddy for a cake on) eight potsherds to Agni, rice to Soma, a cake on twelve potsherds to Savitṛ, rice to Sarasvant, rice to Pūṣan, a cake on seven potsherds to Maruts, Āmikṣā (coagulated milk) to Viśve Devas and a cake on one potsherd to Dyāvāpṛthivī. (The sacrificer) releases speech at the call to the preparer of oblation-material.[2] The ritual up to the pouring of rice-grains on the lower crushing stone is similar. Having poured (the rice-grains), he lays down eight potsherds in the southern half of the Gārhapatya fire-place. In the northern side he puts over fire a vessel for cooked rice to Soma after having poured into it water across the strainers. Towards the north he lays down twelve potsherds for the cake to Savitṛ. Towards the north he puts over fire vessels for rice to Sarasvant and Pūṣan after having poured into them water across the strainers. To the north he lays down

1. cf. BaudhŚS III.15
2. cf. BaudhŚS I.4, III.15

उपेन्धते चरुस्थालीः । कृतानि पिष्टानि समुप्य संयुत्याथाधि-पृणक्त्याग्नेयमष्टाकपालम् । तिरः पवित्रꣳ सौम्ये चरव्यानावपति । अथाधिपृणक्ति सावित्रं द्वादशकपालम् । तिरः पवित्रꣳ सार-स्वतपौष्णयोश्चरव्यानावपति । अथाधिपृणक्ति मारुतꣳ सप्तकपालम् । तिरः पवित्रं तप्ते पयसि दध्यानयति । सामिक्षा भवति । तां य एव कश्च कुशलः परीन्धेन श्रपयित्वा विवाजिनां कृत्वाप्रतापे निदधाति । अथाधिपृणक्ति द्यावापृथिव्यमेककपालमिति । त्वचं पुरोडाशानां ग्राहयित्वा श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय स्तम्बयजुर्हरति ॥ १ ॥

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । यदाग्नीध्रस्त्रिर्हरत्यथोत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चꣳ स्फ्यꣳ स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवं च स्रुचश्च संमृड्ढि तूष्णीं पृषदाज्यग्रहणीं पत्नीꣳ संनह्याज्येन च दध्ना चोदेहीति । आहृतासु प्रोक्षणीषूदस्य स्फ्यं मार्जयित्वेध्माबर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य स्रुवं च स्रुचश्च संमार्ष्टि तूष्णीं पृषदाज्यग्रहणीम् । पत्नीꣳ संनह्याज्येन च दध्ना चोदेत्याज्यं च प्रोक्षणीश्चोत्पूय प्रसिद्धं पृष-दाज्यवन्त्याज्यानि गृहीत्वा प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तात्प्रसूमयं प्रस्तरं गृह्णाति । त्रिविधं बर्हि स्तीर्त्वा प्रस्तरपाणिः प्राडभिसृप्य कार्ष्मर्य-मयान्परिधीन्परिदधाति । ऊर्ध्वे समिधावादधाति । विधृती तिरश्ची

seven potsherds for the cake to Maruts. Towards the north he puts over the fire a vessel for preparing Āmikṣā after having poured into it milk across the strainers. To the north he lays down a potsherd for the cake to Dyavāpṛthivī. Fuel is put around the potsherds and under the cooking vessels. Having poured the flour which has been obtained by crushing into the pan, and having mixed it with water, he puts on eight potsherds (the dough) for Agni. He pours (rice-grains) for cooked rice to Soma across the strainers. He places on twelve potsherds (the dough) for the cake to Savitṛ. He pours (into the vessels) rice-grains for cooked rice to Sarasvant and Pūṣan. He places (dough) for the cake on seven potsherds to Maruts. He pours curds across the strainers into the hot milk. Some expert, having cooked it by adding fuel around and having rendered it free from whey, keeps it in a cool place. Then he keeps (the dough of) the cake on one potsherd for Dyāvāpṛthivī. After having made the cakes catch the crust, having baked, having taken down, having gone to the east, having poured down (the wash-water for the Āpyas, he carries the Stambayajus.

V . 2

(The rite) is prescribed in the Paurodāśika Brāhmaṇa.[1] (The Adhvaryu carried the stambayajus) three times with the formula and the fourth time without reciting any formula. He does the first tracing (of the altar). He murmurs the Karaṇa formula.[2] He digs out (the altar). From the dug out part the Āgnīdhra carries (the earth) three times. When the Āgnīdhra carries earth three times, the Adhvaryu, having done the second tracing out, having made the ground firm, having stuck the wooden sword crosswise, gives out the call, "Do thou (O Āgnīdhra) put down the Prokṣaṇī-water, keep ready the faggot and sacrificial grass, cleanse the spoon and the ladles (with the relevant formulas) and the Pṛṣadājya-ladle silently, wind the girdle round (the waist of) the sacrificer's wife, and come up with the clarified butter and curds." After he has brought the Prokṣaṇī-water, having cleansed and thrown the wooden sword, having kept near the faggot and the sacrificial grass, turning by the right and hastening towards the west, the Āgnīdhra cleanses the spoon and ladles (with formulas) and the Pṛṣadājya-ladle silently. After the Āgnīdhra has wound the girdle round the waist of the sacrificer's wife and after he has come up with clarified butter and curds, the Adhvaryu, having purified the clarified butter and the Prokṣaṇī-water, having taken up clarified butter into the ladles in the prescribed manner together with the Pṛṣadājya, stands up with Prokṣaṇī-water in hand.

1. First Praśna of Prājāpatyakāṇḍa according to the Kāṇḍānukrama cf. TS. II.6.4; BaudhŚS I.11
2. cf. BaudhŚS I.11

सादयति । विधृत्योः प्रसूमयं प्रस्तरम् । प्रस्तरे जुहूम् । बर्हिषीतराः । एता असदन्निति समभिमृश्य प्रदक्षिणमावृत्य प्रत्यङ्ङुद्दुत्यानुपूर्वꣳ हवीꣳष्युद्वासयत्युपस्तीर्णाभिघारितान्पुरोडाशानभिघार्य चरून् । प्रसिद्धमा मारुतात् । अथ कꣳसे वा चमसे वामिक्षां व्युद्धृत्य वाजिन-मानीयाथाभिघारयति । अथैककपालमुद्वास्य बह्वानीयाविःपृष्ठं करोति । अथैतानि संपरिगृह्यान्तर्वेद्यासादयति भूर्भुवः सुवरित्येताभिर्व्याहृतीभिः । उत्करे वा विशये वा वाजिनम् । अथ निर्मन्थ्यस्यावृता निर्मन्थ्येन चरति । प्रहृत्याभिहुत्य ॥ २ ॥

अथेध्मात्समिधमाददान आहाग्नये समिध्यमानायानुब्रूहीति । अभ्यादधातीध्मम् । परि समिधꣳ शिनष्टि । वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्रुवेणाघारमाघारयति । संमृष्टे स्रुग्भ्यामुत्तरम् । अथासꣳस्पर्शयन्स्रुचावुदङ्ङत्याक्रम्य जुह्वा ध्रुवाꣳ समज्य सादयित्वा स्रुचौ प्रवरं प्रवृणीते । प्रसिद्धꣳ होतारं वृणीते । सीदति होता । प्रसवमाकाङ्क्षति । प्रसूतः स्रुचावादायात्याक्रम्याश्राव्याह समिधो यजेति।

He sprinkles the faggot; sprinkles the altar, sprinkles the sacrificial grass. Having sprinkled the sacrificial grass kept (within the altar), having poured (the remaining water on the knot, takes out towards the east the Prastara with tuft. Having spread the sacrificial grass in three rows, having moved towards the east with the Prastara in his hand, he lays down the enclosing sticks of Kārṣmarya wood (*Gmelina arborea*). He keeps two fire-sticks erect. He keeps across two separating darbha-blades. On the two separating darbha-blades the Prastara with tuft. The Juhū on the Prastara, other (ladles) on the sacrificial grass. Having touched (all ladles) together with the formula, "These have sat down in the world of good action; protect them O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me the leader of sacrifice."[3] Having turned by the right, hastening to the west, he takes down the oblations successively—the cakes with the clarified butter spread first and then poured over and (the pots of) cooked rice with clarified butter poured over. The rite upto (the taking down of the cake to) Maruts is as prescribed. After having taken the coagulated milk into a bronze-vessel or a goblet, and having brought the whey, he sheds clarified butter (over them). Having taken down the cake on one potsherd, having poured ample (ghee in a pot), he puts the cake into it so that its surface would be visible. Having taken these all, he places them within the altar with the Vyāhṛtis *bhūr bhuvaḥ suvaḥ*—the whey on the rubbish-heap or in the place between the Gārhapatya and the altar. Then he goes through the rite of churning with the procedure prescribed for churning.[4] Having put (the churned out fire into the Āhavanīya fire) and after having made an offering on it.

V.3

While taking out a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), "Do you recite verses for the fire being enkindled." He puts the entire faggot (one by one). He keeps back one fire-stick. He fans the fire with the Veda. After the Sāmidhenī verses have been serially recited, he pours an Āghāra-libation by means of the spoon. After (the spoon and the ladles) have been cleansed, (he offers) the second (Āghāra libation) by means of the two ladles. Having crossed (the altar) towards the north, having anointed the Dhruvā with the Juhū, and having placed the ladles (in their places), he chooses the Pravara. He chooses the Hotṛ in the prescribed manner.[1] The Hotṛ takes his seat. (The Adhvaryu) awaits the impulse

3. cf. TṢ I.1.11.2. BaudhŚS I.13
4. cf. BaudhŚS IV.5

1. cf. BaudhŚS I.15

वषट्कृते जुहोति । यज यजेति । चतुर्थाष्टमयोः समानयमानोऽष्टमे सर्वꣳ समानयते । नव प्रयाजानिष्ट्वोदङ्ङत्याक्रम्य सꣳस्रावेणानुपूर्वꣳ हवीꣳष्यभिघारयति । अथाग्नये सोमायेत्याज्यभागाभ्यां चरति । अथानुपूर्वꣳ हविर्भिश्चरति । प्रसिद्धमा मारुतात् । विश्वेभ्यो देवेभ्यो ऽनुब्रूहि विश्वान्देवान्यजेत्यामिक्षया चरति । उपाꣳश्वेककपालेन चरति द्यावापृथिवीभ्यामनुब्रूहि द्यावापृथिवी यजेति । अथ स्विष्टकृता चरति । अत्रैतानि मेक्षणान्याहवनीये ऽनुप्रहरति । अथैनानि सꣳस्रावेणाभिजुहोति। अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा प्राशित्रमवदायेडा-मवद्यति ॥ ३ ॥

उपहूतायामिडायामग्नीध आदधाति षडवत्तम् । प्राश्नन्ति । मार्जयन्ते। अथाह ब्रह्मणे प्राशित्रं परिहरेति । परि प्राशित्रꣳ हरन्ति । अन्वपो ऽनु वेदेन ब्रह्मभागम् । अथान्वाहार्यं याचति । तस्मिन्प्रथमजं वत्सं ददाति । उद्वास-यन्त्येतद्धविरुच्छिष्टम् । आसादयन्ति वाजिनम् । अथ संप्रैषमाह ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीदग्नीन्सकृत्सकृत्संमृड्ढीति । अथाध्वर्युः पृषदाज्यं विहत्य जुह्वाꣳ समानीयात्याक्रम्याश्राव्याह देवान्यजेति । वषट्कृते जुहोति । यज यजेति नवानूयाजानिष्ट्वोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा वाजवतीभ्याꣳ स्रुचौ व्यूहति । शंयुना प्रस्तरपरिधि संप्रकीर्य संप्रस्राव्य स्रुचौ विमुच्य । अथ कꣳसं वा चमसं वानाज्यलिप्तं याचति । तमन्तर्वेदि निधाय तस्मिन्बर्हिषि विषिञ्चन्वाजिनमानयन्नाह

(from the Hotṛ). Impelled, having taken up the ladles, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Samidhs." He makes the offering at the Vaṣaṭ-utterance. (Further he gives the call) "Do you recite the yājyā" "Do you recite the yājyā" (each time). While bringing (the clarified butter from the Upabhṛt into the Juhū) for the fourth and the eighth (Prayāja), he brings the entire remaining quantity at the eighth (Prayāja).

Having offered nine Prayājās and having crossed towards the north, he pours drops of clarified butter over the oblations serially. He offers the two Ājyabhāga offerings "to Agni" "to Soma", Then he offers the oblations serially. He goes through the usual procedure upto the offering to the Maruts. He offers the coagulated milk (while giving the calls) "Do you recite the puronuvākyā for Viśve Devas" "Do you recite the yājyā for Viśve Devas." He offers the cake on one potsherd (with the mantras recited) to oneself while giving the calls "Do you recite the puronuvākyā for Dyāvāpṛthivī" "Do you recite the yājyā for Dyāvāpṛthivī." Then he offers the Sviṣṭakṛt offering. At this stage he throws the corn-stirring sticks on the Āhavanīya. He sheds on them drops (from the Juhū). Having crossed towards the north and having placed the two ladles in their places, he takes up the Prāśitra portion and then the Iḍā.

V.4

After the Iḍā has been invoked, (the Adhvaryu) gives to the Āgnīdhra his part in six portions. They consume (Iḍā) and sprinkle themselves. Then (the Adhvaryu) says (to the Āgnīdhra), "Do thou carry around the Prāśitra towards the Brahman." The Prāśitra is carried around. Following it the water, following it the Brahman's portion (out of the four parts) supported by the Veda. (The sacrificer) asks for the Anvāhārya cooked rice. Along with it he gives away a calf first born (in the year as Dakṣiṇā). The remaining oblation is taken out. The whey is placed. Then (the Adhvaryu) utters the call, "O Brahman, we shall start, having put the fire-stick, O Agnīdh, do thou cleanse (the spoon and the ladles) once each." Having struck the Pṛṣadājya (with the spoon), having brought it into the Juhū, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Devas,." He makes the offering at the Vaṣaṭ-utterance. (With the call) "Do you recite the yājyā," "Do you recite the yājyā" (uttered each time), having offered nine Anūyājas, having crossed towards the north, having placed the two ladles in their places, he separates the ladles with two Vājavatī verses.[1] Having disposed the Prastara and enclosing sticks with the Śaṁyuvāka formula and having released the ladles, he asks for a bronze-vessel or a goblet not besmeared with ghee. Having kept

1. cf. BaudhŚS I.19

वाजिभ्यो ऽनुब्रूहीति । अत्याक्रम्याश्राव्याह वाजिनो यजेति । वषट्कृते जुहोति वाजिभ्यः स्वाहेति । अनुवषट्कृते हुत्वा हरति भक्षम् । स यावन्त ऋत्विजस्तेषूपहवमिष्ट्वा यजमान एव प्रत्यक्षं भक्षयति यन्मे रेतः प्रसिच्यते यन्म आप्यायते यद्वा जायते पुनः । यद्वा मे प्रतितिष्ठति तेन मा वाजिनं कुरु तेन मा रेतस्विनं कुरु तेन मा शिवमाविश तस्य ते वाजिपीतस्य वाजिभिः पीतस्येति वा मधुमत उपहूतस्योपहूतो भक्षयामीति । निर्णिज्य पात्रं प्रयच्छति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्य पत्नीः संयाज्य प्राङेत्य ध्रुवामाप्याय्य त्रीणि पाशुबन्धिकानि समिष्टयजूꣳषि जुहोति यज्ञ यज्ञं गच्छैष ते यज्ञो यज्ञपते देवा गातुविद इति । अथ पूर्णपात्रविष्णुक्रमैश्चरित्वा विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि च वपत ऋतमेव परमेष्ठ्यृतं नात्येति किं चन । ऋते समुद्र आहित ऋते भूमिरियꣳ श्रिता ॥ अग्निस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा । शिरस्तपस्याहितं वैश्वानरस्य तेजसा ॥ ऋतेनास्य निवर्तये सत्येन परिवर्तये ॥ तपसास्यानुवर्तये शिवेनास्योपवर्तये शग्मेनास्याभिवर्तये ॥ शीर्ष्णस्तदृतं तत्सत्यं तद्व्रतं तच्छकेयं तेन शकेयं तेन राध्यासमिति पुरस्तादेवाग्रे ऽथ दक्षिणतो ऽथ पश्चादथोत्तरतो ऽथोपरिष्टात् । संतिष्ठन्ते वैश्वदेवहवीꣳषि । संवत्सरीणाꣳ स्वस्तिमाशास्त इत्याशास्ते ॥ ४ ॥ प्रथमः ॥

it within the altar, while pouring into it the whey in such a way that it would be sprinkled on the sacrificial grass, he gives a call (to the Hotṛ), "Do you recite the puronuvākyā for Vājins." Having crossed and having caused to announce, he says, "Do you recite the yājyā for Vājins." At the Vaṣaṭ-utterance he makes the offering with "to Vājins svāhā." Having made (another) offering at the second Vaṣaṭ-utterance, he carries it (towards the priests) as the drink. The sacrificer, having sought the consent of as many priests as there are, himself consumes with the verses, "The semen virile which is sprinkled over by me, which is created again within me, and which resides within me, do thou render me immortal thereby; do thou make me possessing good offspring. Being given consent I consume thee who art drunk by the Vājins and thou whose consent is sought."[2] Having cleansed the pot he hands it over.

The Adhvaryu, having turned by the right, having gone towards the west, having offered Patnīsaṁyājas, having gone towards the east, having swollen the Dhruvā, offers three Samiṣṭayajus offerings pertaining to the animal-sacrifice, with the mantras, "O sacrifice, do thou go to the sacrifice; do thou go to the lord of sacrifice; do thou go to thy own womb, svāhā—O lord of the sacrifice, this is thy sacrifice, accompanied by the Sūktavāka, furnished with good heroes, svāhā—O gods that find the way, finding the way, do you go along the way. O lord of mind, place this sacrifice O god, for us among the gods, svāhā, in speech, svāhā, in the wind, svāhā."[3] Having gone through the (pouring down of the) Pūrṇapātra and Viṣṇu-strides, (the sacrificer) releases the vow.

Having performed the full-moon sacrifice and the Vaimṛdheṣṭi and having sat down in the sacrificer's seat, the sacrificer gets his hair on the head shortened by means of the three-striped quill of a porcupine and his beard shaved with a razor of black iron with the verses, "Ṛta itself is supreme, nothing surpasses Ṛta, the ocean is deposited within the Ṛta; this earth is supported by Ṛta; Agni is provided with sharp heat; Tapas is tread upon by Uṣṇih verse, the head is placed within Tapas with the lustre of Vaiśvānara Agni; I cut his hair with Ṛta; I shorten it with truth; with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along."[4] "With regard to the head that is (Prajāpati's) order; that is truth; that is the vow, may I be capable of it, may I be capable with it, may I prosper through it." (Thus he murmurs) first towards the east, then towards the south, then towards the west, then towards the north. Vaiśvadeva offerings (thus) come to an end. He asks for benediction with the formula, "He asks for grace lasting for a year."[5]

2. cf. TĀ I.30.1
3. cf. TS I. 4.44.3
4. cf. TBr. I.5.5.1,2
5. cf.TBr. I.4.10.1

अथातश्चतुर्षु मासेषु वरुणप्रघासहविर्भिर्यक्ष्यमाणो भवति । स उपकल्पयते त्रेणीः शललीं लोहितायसस्य च क्षुरं चतुष्टयानि पुरोडाशकपालानि पञ्च चरुस्थालीस्तावन्ति मेक्षणानि द्वयं पयः पृषदाज्याय च दधि हविरातञ्चनाय च शमीपर्णकरीरसक्तूनैषीकः शूर्पं मनागुपतप्तानां यवानामवाञ्जनपिष्टानां प्रतिपूरुषं करम्भपात्राणि । एकातिरिक्तानि भवन्ति। तेषामेव मेषीं च मेषं च कुर्वन्ति । शृङ्गवान्मेषो भवत्यशृङ्गा मेषी । तौ शुक्लाभिरूर्णाभिः संप्रच्छन्नौ भवतः । द्वावध्वर्यू । द्वयानि यज्ञपात्राणि । द्वयमिध्माबर्हिः । द्वे वेदी । तयोः पाशुबन्धिकीवोत्तरा दार्शपौर्णमासिकीव दक्षिणा । ते पश्चात्समे पुरस्ताद्विषमे पृथमात्राद्वेदी असंभिन्ने भवतः । अथास्यैतदहर्द्वया वत्सा अपाकृता भवन्ति मरुद्भ्यो वरुणायेति । द्वयं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ प्रातर्हुते ऽग्निहोत्रे पृष्ठ्याः स्तीर्त्वापः प्रणीय निर्वपत्याग्नेयमष्टाकपालमिति पञ्च संचराण्यैन्द्राग्नमेकादशकपालं मारुतीमामिक्षां वारुणीमामिक्षां कायमेक–कपालमिति । हविष्कृता वाचं विसृजते । समानं कर्मा पर्यग्निकरणात् । अत्रैतानि करम्भपात्राण्यभिपर्यग्निकुर्वन्ति मेषीं च मेषं च शमी–पर्णकरीरसक्तूनैषीकः शूर्पमिति । त्वचं पुरोडाशानां ग्राहयित्वा श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय स्तम्बयजुषी हरतः । अध्वर्युरे–वोत्तरस्यां वेद्याः हरति प्रतिप्रस्थाता दक्षिणस्याम् । तयोर्हरतोरध्वर्युः पूर्व एति पुनरायतोः प्रतिप्रस्थाता पूर्व एति । इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वौ परिग्राहौ परिगृह्णीतः । अध्वर्युरेव करणं जपत्युद्धते । उद्धताभ्यामाग्नीध्रस्त्रिर्हरति। यदाग्नीध्रस्त्रिर्हरत्यध्वर्युरेव

VARUṆAPRAGHĀSAPARVAN
V.5

After four months he proposes to sacrifice with Varuṇapraghāsa oblations. He procures a three-stripped quill of a porcupine, a razor of black iron, four sets of potsherds, five vessels for cooking rice, as many corn-stirring sticks, milk in two (pots), curds for Pṛṣadājya and for coagulating, leaves of Śamī-tree (*Prosopis spicigera*), flour of parched Karīra fruits, a winnowing basket of Iṣīka grass, Karambha-pots as many as male persons plus one made of barley-grains which are a little frosted and powdered after being besmeared with ghee. A male sheep and a female sheep are also made out of those (grains). The male sheep is with horns; the female sheep is hornless. They are covered with white wool. Two Adhvaryus, two sets of sacrificial implements, two sets of faggot and sacrificial grass, two altars—the northern one like that in an animal-sacrifice; the southern one like that in Full-moon and New-moon sacrifices. They are in a line towards the west, in different lines towards the east. The altars are distant from each other by thirteen aṅgulas. On this day two sets of calves are separated from their mothers—for the Maruts and for Varuṇa. Having got milk milked at two places (the sacrificer) observes fast in the manner of Sāṁnāyya or silently.[1]

In the morning when he has offered the Agnihotra, the Adhvaryu, having strewn the Pṛṣṭhyā line, having carried forth (Praṇītā) waters, pours (paddy) for five passing (*saṁcara*) oblations beginning with a cake on eight potsherds to Agni, (then) a cake on eleven potsherds to Indra-Agni, coagulated milk to Maruts, coagulated milk to Varuṇa and a cake on one potsherd to Ka. (The sacrificer) releases speech at the call to the preparer of oblation-material. The rite up to the carrying round of the fire is similar. Here fire is carried round the Karambha pots, female sheep, male sheep, leaves of Śamī tree and flour of parched Karīra fruits and the winnowing basket of Iṣīka grass. Having made the cakes catch the crust, having cooked (the oblations), having taken them down, having gone to the east, having poured down (wash-water) for the Āpyas, (the Adhvaryu and the Pratiprasthātṛ) carry the Stambayajus. The Adhvaryu carries the Stambayajus from the northern altar, the Pratiprasthātṛ from the southern one. Of the two carrying Stambayajus, the Adhvaryu goes first, of the returning two, the Pratiprasthātṛ goes first. (The rite) is prescribed in the Paurodāśika Brāhmaṇa.[2] (They carry the Stambayajus) three times with the formula, and the fourth time silently. They do the first tracing of the altar. After the altars have been dug out, the Adhvaryu alone murmurs the Karaṇa formula. From the dug out altars the Āgnīdhra carries (the earth) three times.

1. cf. BaudhŚS III.15
2. cf. foot-Note No.1 to V.2

चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं निवपन्ति । उत्तरनाभिमुत्साद्याग्नेरावृता द्वावग्नी प्रणयतः । अध्वर्युरेवोत्तरस्यां वेद्यामग्निं निधायाध्वराहुतिभिरभिजुहोति । प्रतिप्रस्थाता दक्षिणस्यामग्निं निधायाभिजुहोति तूष्णीम् । अग्निवत्युत्तरौ परिग्राहौ परिगृह्य योयुपित्वा तिर्यञ्चौ स्फ्यौ स्तब्ध्वाध्वर्युरेव संप्रैषमाह प्रोक्षणीरासादयतमिध्माबर्हिषी उपसादयतः स्रुवौ च स्रुचश्च संमृष्टं तूष्णीं पृषदाज्यग्रहणीं पत्नीः संनह्याज्याभ्यां च दध्ना चोदेतमिति । आहृतासु प्रोक्षणीषूदस्य स्फ्यौ मार्जयित्वेध्माबर्हिषी उपसाद्य प्रदक्षिणमावृत्य प्रत्यञ्चावाद्रुत्य स्रुवौ च स्रुचश्च संमृष्टस्तूष्णीं पृषदाज्यग्रहणीम् । पत्नीः संनह्याज्याभ्यां च दध्ना चोदेतः । आज्ये च प्रोक्षणीश्चोत्पूय प्रसिद्धं पृषदाज्यवन्त्येवाज्यान्य-ध्वर्युरुत्तरस्यां वेद्यां गृह्णीते । दार्शपौर्णमासिकानि प्रतिप्रस्थाता दक्षिण-स्याम् ॥ ५ ॥

अथ प्रोक्षणीभिरुपोत्तिष्ठतः । इध्मौ प्रोक्षतः । वेदी प्रोक्षतः । बर्हिषी प्रोक्षतः । बर्हिषी आसन्ने प्रोक्ष्योपनिनीय पुरस्तात्प्रस्तरौ गृह्णीतः । पञ्चविधमेवाध्वर्युरुत्तरस्यां वेद्यां बर्हि स्तृणाति । त्रिविधं प्रतिप्रस्थाता दक्षिणस्याम् । अथ प्रस्तरपाणी प्राञ्चावभिसृप्य कार्ष्मर्यमयान्परिधीन्परि-धत्तः । ऊर्ध्वाः समिध आधत्तः । विधृतीस्तिरश्चीः सादयतः । विधृतीषु

When the Āgnīdhra carries earth three times, the Adhvaryu alone traces around the Cātvāla in the manner of the Cātvāla.[3] The Uttaravedi is piled up in the manner of the Uttaravedi.[4] After the Adhvaryu has piled up the Uttaranābhi, he and the Pratiprasthātṛ carry forth two fires in the manner of the carrying forth of the fire.[5] The Adhvaryu alone, having deposited fire on the northern altar offers the Adhvarāhutis.[6] The Pratiprasthātṛ, having deposited the fire on the southern altar, offers clarified butter silently. Having done the second tracing of the two altars on whose Uttaravedi[7] fire has been carried forth, having levelled (the altars), (the Adhvaryu and Pratiprasthātṛ)[8] hold firm the two wooden swords across. The Adhvaryu alone gives out the call, "Do you keep down the Prokṣaṇī-ladles, put down the faggots and bundles of sacrificial grass, cleanse the spoons and ladles (with the relevant mantras) and the Pṛṣadājya-ladle silently, having put the girdle round (the waist of) the sacrificer's wife, come up with pots of clarified butter and curds." After the Prokṣaṇī-ladles have been brought, having thrown the wooden swords, having sprinkled themselves, having kept ready the two sets of faggot and sacrificial grass, having turned by the right and having gone to the west, they cleanse the spoons and ladle (with relevant mantras) and the Pṛṣadājya-ladle silently. Having girdled the sacrificer's wife, they come up with two vessels of clarified butter and curds. Having purified the clarified butter in two vessels and Prokṣaṇī waters, the Adhvaryu takes clarified butter in the ladles together with the Pṛṣadājya in the Uttaravedi. The Pratiprasthātṛ takes clarified butter into the ladle, as in the Full-moon and New-moon sacrifices in the southern altar.

V.6

(The Adhvaryu and the Pratiprasthātṛ) stand up taking the Prokṣaṇī-ladles. They sprinkle the faggots. They sprinkle the altars. They sprinkle the bundles of sacrificial grass. Having sprinkled the bundles held (within the altars), having poured water over the knots of bundles, they take out the Prastaras from the front. The Adhvaryu spreads in the northern altar the sacrificial grass in five rows; the Pratiprasthātṛ in the southern altar in three rows. With the Prastaras in their hands, having moved forward, they lay down the enclosing sticks of *Gmelina arborea*. They keep firesticks erect. They lay down across the separating darbha-blades the

3. cf. BaudhŚS IV.2
4. cf. BaudhŚS IV.2
5. cf. BaudhŚS IV.2,3
6. cf. BaudhŚS IV.3
7. There is no Uttaravedi in the southern altar.
8. The potential and the imperative in the sūtra have different subjects, hence literal translation is difficult.

प्रस्तरौ। प्रस्तरयोर्जुह्वौ । बर्हिषोरितराः । एता असदन्निति समभिमृश्य प्रदक्षिणमावृत्य प्रत्यञ्चावाद्रवतो दक्षिणत एवाध्वर्युरुत्तरतः प्रति-प्रस्थाता । अनुपूर्वꣳ हवीꣳष्युद्वासयतः । आग्नेयप्रभृतीन्येवाध्वर्युरुद्वा-सयति प्रसिद्धमैन्द्राग्नात् । मारुतीं प्रतिप्रस्थाता कꣳसे वा चमसे वामिक्षां व्युद्धृत्य तस्यां मेषीमवदधाति । अथास्यै शमीपर्णकरीरसक्तूना-मिक्षामित्युपवपति । वाजिनमानीयाथाभिघारयति । वारुणीमध्वर्युस्तथैव कꣳसे वा चमसे वामिक्षां व्युद्धृत्य तस्यां मेषमवदधाति । अथास्मै शमीपर्णकरीरसक्तूनामिक्षामित्युपवपति । वाजिनमानीयाथाभिघार-यति । तथैककपालमुद्वास्य बह्वानीयाविःपृष्ठं करोति । अथैतानि संपरिगृह्यान्तर्वेद्यासादयतः । आग्नेयप्रभृतीन्येवाध्वर्युरुत्तरस्यां वेद्या-मासादयति । प्रसिद्धमैन्द्राग्नात् । मारुतीं प्रतिप्रस्थाता दक्षिणस्याम् । वारुणीमध्वर्युरुत्तरस्यां कायं चैककपालम् । तथैवोत्करे वा विशये वा वाजिने । अध्वर्युरेव निर्मन्थ्यस्यावृता निर्मन्थ्येन चरति । प्रहृत्याभिहुत्य ॥ ६ ॥

अथेध्मात्समिधमाददान आहाग्नये समिध्यमानायानुब्रूहीति । अभ्याधत्त इध्मौ । परि समिधौ शिनष्टः । वेदाभ्यामुपवाजयतः । अनूक्तासु सामिधेनीषु स्रुवाभ्यामाघारावाघारयतः । अध्वर्युरेव संप्रैषमाहाग्नीदग्नीꣳ-

Prastaras on the separating blades; the Juhūs on the Prastaras; other ladles on the sacrificial grass. Having touched them together with the formula, "These have sat down in the world of good action; protect them O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me, leader of the sacrifice."[1] Turning by the right, they go towards the west—the Adhvaryu along the south, the Pratiprasthātṛ along the north. They take down the oblations successively. The Adhvaryu takes down the oblations beginning with (the cake) to Agni up to that to Indra-Agni in the prescribed manner.

The Pratiprasthātṛ, having put the coagulated milk for Maruts in a bronz-vessel or a goblet, keeps the female sheep on it. He puts around for her leaves of *Prosopis spicigera,* flour of parched Karīra-fruits and coagulated milk. Having brought the whey, he pours it over the oblation. Similarly the Adhvaryu having put the coagulated milk in a bronze-vessel or a goblet, keeps the male sheep on it. He puts around for him leaves of *Prosopis spicigera* and flour of parched Karīra fruits and coagulated milk. Having brought the whey, he pours it over the oblation. Similarly, the Adhvaryu, having put the coagulated milk in a bronze vessel or a goblet, keeps the male sheep on it. He puts around for him leaves of *Prosopis spicigera* and flour of parched Karīra fruits and coagulated milk. Having brought the whey, he pours it over the oblation. Having taken down the cake on one potsherd, and having brought (in a pot) ample quantity of ghee, he puts the cake in it so that its surface is visible. Having touched together the oblations they keep them within the altar. The Adhvaryu places within the northern altar the oblations beginning with the cake to Agni upto that to Indra-Agni in the prescribed manner. The Pratiprasthātṛ places the coagulated milk for the Maruts in the southern altar. The Adhvaryu places in the northern altar coagulated milk for Varuṇa and the cake on one potsherd to Ka. The two wheys are placed on the rubbish-heap or in the place between the Gārhapatya and the altar. The Adhvaryu alone does the churning of fire with the procedure for churning.[2] Having cast (the fire thus churned out into the Āhavanīya) and having made an offering.

V.7

(The Adhvaryu), taking a fire-stick from the faggot says (to the Hotṛ), "Do you recite verses for the fire being enkindled." (The Adhvaryu and the Pratiprasthātṛ) put the faggot (on their respective fires one by one). They keep back two fire-sticks (one each).[1] They fan by means of the Vedas. After the Sāmidhenīs have been

1. cf. TS I.1.11.2
2. cf. BaudhŚS IV.5

1. for *śinaṣṭaḥ* one expects *śiṃṣṭaḥ.*

स्त्रिस्त्रिः संमृङ्गीति । संमृष्ट उत्तरो ऽग्निर्भवत्यसंमृष्टो दक्षिणः । अथ प्रतिप्रस्थाता पत्नीं पृच्छति पत्नि कस्ते जार इति । असाविति । तं वरुणो गृह्णात्विति निर्दिशति । यज्जारꣳ सन्तं न ब्रूयात्प्रियं ज्ञातिꣳ रुन्ध्यादसौ मे जार इति निर्दिशेत् । निर्दिश्यैवैनं वरुणपाशेन ग्राहयतीति ब्राह्मणम् । अत्रैतानि करम्भपात्राण्यभिपर्यग्निकृतान्यैषीके शूर्पे समुप्य पत्न्यै प्रयच्छति। तानि पत्नी शीर्षन्नधिनिधत्ते । अथैनां दक्षिणया द्वारोपनिष्क्रमय्य दक्षिणेनान्वाहार्यपचनं दक्षिणेनोभे वेदी परीत्य प्राचीमुदानयन्वाचयति प्रघास्यान्हवामहे मरुतो यज्ञवाहसः करम्भेण सजोषस इति । अथ दक्षिणमग्निमग्रेण पुरस्तात्प्रत्यङ्मुखास्तिष्ठन्त्युत्तर एवाध्वर्युर्दक्षिणो यजमानो दक्षिणा पत्नी । अत्रैतानि करम्भपात्राणि पत्नी यजमानाय प्रयच्छति । तानि यजमानः शीर्षन्नधिनिधत्ते । अथ पुरोनुवाक्यामन्वाह ॥ ७ ॥

मो षू ण इन्द्र पृत्सु देवास्तु स्म ते शुष्मिन्नवया । मही ह्यस्य मीढुषो यव्या । हविष्मतो मरुतो वन्दते गीरिति । उभौ याज्यां पत्नी च यद्ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यच्छूद्रे यदर्य एनश्चकृमा वयम् । यदेकस्याधि धर्मणि तस्यावयजनमसि स्वाहेति । अत्रैतदैषीकꣳ शूर्पमग्नावनुप्रहरति । अपि वाद्भिरभ्युक्ष्य भुञ्जते । व्यवयतो ऽध्वर्युरनुमन्त्रयते ऽक्रन्कर्म कर्मकृतः सह वाचा मयोभुवा । देवेभ्यः कर्म कृत्वास्तं प्रेत सुदानव इति । अथ प्रतिप्रस्थाता दक्षिणमग्निꣳ संमार्ष्टि । उभौ स्रुच्यावाघारावाघारयतः । अध्वर्युरेव प्रवरं प्रवृणीते । प्रसिद्धꣳ होतारं

recited one after another, they offer the Āghāra libation by means of the spoons. The Adhvaryu himself gives out the call, "O Agnīdh, do thou cleanse the fires each thrice." While the northern fire is cleansed and the southern one is not, the Pratiprasthātṛ asks the sacrificer's wife, "O sacrificer's wife, who is thy paramour?" "N.N." (she replies). "May Varuṇa catch him", says he. If she does not mention even though one exists, she would bring calamity to her beloved kinsmen. She should therefore refer, "N.N. is my paramour." Mentioning his name, she causes him to be fastened with Varuṇas' bond, so says the Brāhmaṇa.[2] Having collected in a winnowing basket of Iṣīka grass the Karambha-pots round which fire has been moved, he hands it over to the wife. She holds them on her head.

Then having led her, out by the southern door, while leading her towards the east, having gone around along the south of the Anvāhāryapacana fire and along the south of both the altars, makes her utter the verse, "We invoke the voracious Maruts, the receivers of sacrifice and agreeable with the Karambha."[3] They stand in front of the southern fire facing towards the west—the Adhvaryu to the north, the sacrificer to his south and the wife to his south. The wife hands over the Karambha-pots to the sacrificer. He holds them over his head. He recites the puronuvakya.

V.8

"Do thou not be against us in battles, O god Indra, let there be expiation to satisfy thee, O impetuous one, for the barley-heap of this bountiful one is great. Maruts whom our song praises are rich in oblation."[1] Both the sacrificer and his wife recite the yājyā, "The wrong which we have done in the village, in the forest, in the assembly, in strength, the wrong to Śūdra or Arya, the wrong contrary to the law whatever, of that thou art the expiation, svāhā."[1] (The sacrificer) throws into the fire the winnowing basket of Iṣīka grass. Or it is brought in use after sprinkling with water. The two depart variously. The Adhvaryu follows them with the verse, "The doers of the deed have performed the deed with wondrous speech. Having done the deed for the gods, do you go to your home, you bountious ones."[2] The Pratiprasthātṛ cleanses the southern fire. Both (the Adhvaryu and the Pratiprasthātṛ) offer the Āghāra-libation by means of the ladles. The Adhvaryu alone chooses the

2. cf. TBr. I.6.5.2
3. cf. TS. I.8.3.1

1. cf. TS. I. 8.3.1
2. cf. TS. I. 8.3.2

वृणीते । सीदति होता । प्रसवमाकाङ्क्षतः । प्रसूतौ स्रुच आदायात्या-क्रम्याश्राव्याह समिधो यजेति । वषट्कृते जुहुतः । यज यजेति चतुर्थाष्टमयोः समानयमानौ । अष्टमे ऽध्वर्युः सर्वꣳ समानयते । परि प्रतिप्रस्थाता सꣳस्रावꣳ शिनष्ट्यनूयाजेभ्यः । नव प्रयाजानिष्ट्वोदङ्ङावत्याक्रम्य सꣳस्रावाभ्यामानुपूर्वꣳ हवीꣳष्यभिघारयतः । आग्नेयप्रभृतीत्येवाध्वर्युर-भिघारयति प्रसिद्धमैन्द्राग्नात् । मारुतीं प्रतिप्रस्थाता । वारुणीमध्वर्युः कायं चैककपालम् । अथाग्नये सोमायेत्याज्यभागाभ्यां चरतः । अथ प्रतिप्रस्थातोपरमति । अथाध्वर्युरानुपूर्वꣳ हविर्भिश्चरति प्रसिद्धमैन्द्राग्नात् । अथाध्वर्युरुपरमति । अथ प्रतिप्रस्थाता मारुत्या अवद्यन्नाह मरुद्भ्यो ऽनुब्रूहीति । प्रथमेनावदानेन शमीपर्णकरीरसक्तूनामिक्षाया इत्यवद्यति । द्वितीयेनावदानेन शमीपर्णकरीरसक्तूनामिक्षां मेषीमित्यवदधाति । अभिघारयति । प्रत्यनक्ति । अत्याक्रम्याश्राव्याह मरुतो यजेति । वषट्कृते

Pravara. He chooses the Hotṛ, in the prescribed manner.[3] The Hotṛ sits down. The Adhvaryu and the Pratiprasthātṛ await the impulse (by the Hotṛ.)

When impelled, they take up the ladles and cross the altar. (The Adhvaryu), having caused to announce, says (to the Hotṛ), "Do you recite the yājyā for Samidhs." At the Vaṣaṭ-utterance they make the offering. (The Adhvaryu further gives the simple calls), "Do you recite the yājyā," "Do you recite the yājyā." While both are taking (clarified butter from the Upabhṛt into the Juhū) at the fourth and eighth (Prayājas), the Adhvaryu takes the entire quantity at the eighth (Prayāja), the Pratiprasthātṛ keeps back the drops for the Anūyāja offerings. Having offered nine Prayājas and having crossed towards the north, they pour clarified butter over the oblations successively. The Adhvaryu pours over the oblations beginning with that for Agni in the prescribed manner upto that for Indra-Agni. The Pratiprasthātṛ (offers the coagulated milk) to the Maruts; the Adhvaryu offers to Varuṇa and the cake on one potsherd to Ka. They offer the Ājyabhāgas for Agni and Soma. The Pratiprasthātṛ stops.

The Adhvaryu offers the oblations serially in the prescribed manner upto that for Indra-Agni and stops. Taking the portion (of the coagulated milk) for the Maruts, the Pratiprasthātṛ says (to the Hotṛ), "Do you recite the puronuvākyā for (the offering to) the Maruts." As the first portion he takes leaves of *Prosopis spicigera*, flour of parched Karīra-fruits and the coagulated milk. As the second portion he takes leaves of *Prosopis spicigera*, flour of parched Karīra fruits, coagulated milk and the female-sheep. He pours clarified butter over it, and anoints back (the oblation within the altar). Having crossed the altar and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the Maruts." He makes the offering at the Vaṣaṭ-utterance. The Pratiprasthātṛ stops. While taking the portion (of the coagulated milk) for Varuṇa, he says (to the Hotṛ) "Do you recite the puronuvākyā for Varuṇa." As the first portion he takes the leaves of *Prosopis spicigera*, flour of parched Karīra fruits and the coagulated milk. As the second oblation he takes leaves of *Prosopis spicigera*, flour of parched Karīra fruits, coagulated milk and the male sheep. He pours clarified butter over it, and anoints back (the oblation within the altar). Having crossed and having caused to announce he says (to the Hotṛ), "Do you recite the yājyā for Varuṇa." He makes the offering at the Vaṣaṭ-utterance. He offers the cake on one potsherd to Ka (by calling) "Do you recite the puronuvākyā for Ka", "Do you recite the yājyā for Ka." Both of them offer the Sviṣṭakṛt-offering. The Adhvaryu takes portions of oblations beginning with that for Agni upto that for Indra-Agni in the prescribed manner. The Pratiprasthātṛ takes the portion (of the coagulated milk) for the Maruts. The Adhvaryu takes portions of the coagulated

3. cf. BaudhŚS I.15.

जुहोति । उपाꣳश्वेककपालेन चरति कायानुब्रूहि कं यजेति । अथ स्विष्टकृता चरतः । आग्नेयप्रभृतीनामेवाध्वर्युरवद्यति प्रसिद्धमैन्द्राग्रात् । मारुत्यै प्रतिप्रस्थाता । वारुण्या अध्वर्युराशयादेककपालस्य च । द्विरभिघारयतः । न प्रत्यङ्क्तः । अत्याक्रम्याश्राव्याहाग्निꣳ स्विष्टकृतं यजेति। वषट्कृत उत्तरार्धपूर्वार्धयोरतिहाय पूर्वा आहुतीर्जुहुतः । अत्रैतानि मेक्षणान्याहवनीययोरनुप्रहरतः । अथैनानि सꣳस्रावाभ्यामभिजुहुतः । अथोदञ्चावत्याक्रम्य यथायतनꣳ स्रुचः सादयित्वा प्राशित्रम-वदायेडामवद्यतः । आग्नेयप्रभृतीनामेवाध्वर्युरवद्यति प्रसिद्धमैन्द्राग्रात् । मारुत्यै प्रतिप्रस्थाता । वारुण्या अध्वर्युराशयादेककपालस्य च । अभिघारयति । अथ प्रतिप्रस्थातोत्तरां वेदिमुपसर्पति ॥ ८ ॥

उपहूतायामिडायामग्नीध आदधाति षडवत्तम् । प्राश्नन्ति । मार्जयन्ते। अथाह ब्रह्मणे प्राशित्रं परिहरेति । परि प्राशित्रꣳ हरन्ति । अन्वपो ऽनु वेदेन ब्रह्मभागम् । अथान्वाहार्यं याचति । तस्मिन्यथाश्रद्धं ददाति । उद्वासयन्त्येतद्धविरुच्छिष्टम् । सादयन्ति वाजिने । अध्वर्युरेव संप्रैषमाह ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीदग्नीन्सकृत्सकृत्संमृड्ढीति । अथाध्वर्युः पृषदाज्यं विहत्य जुह्वाꣳ समानीयात्याक्रम्याश्राव्याह देवान्यजेति । वषट्कृते जुहुतः । यज यजेति नवानूयाजानिष्ट्वोदञ्चावत्याक्रम्य यथायतनꣳ स्रुचः सादयित्वा वाजवतीभ्याꣳ स्रुचो व्यूहतः । शंयुना प्रस्तरपरिधि संप्रकीर्य संप्रस्राव्य स्रुचो विमुच्य । तथैव कꣳसौ वा चमसौ वानाज्यलिप्तौ याचतः । समानी वाजिनयोश्चर्या । अध्वर्युरेव प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्य पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्य त्रीणि पाशुबन्धिकानि समिष्टयजूꣳषि

milk for Varuṇa, of the ghee from pot and of the cake on one potsherd.[4] They pour clarified butter over the portions twice. They do not anoint back.[5] Having crossed and having caused to announce, (the Adhvaryu) says (to the Hotṛ), "Do you recite the yājyā for Sviṣṭakṛt Agni." At the Vaṣaṭ-utterance they make the offerings in the eastern halves of the northern halves trangressing the earlier offering. Here they throw the corn-stirring sticks on their respective Āhavanīya fires.

They offer drops (of clarified butter from the ladles) over them. Having crossed towards the north, having placed the ladles in their places and having cut the Prāśitra portions, they take up Iḍā. The Adhvaryu takes portions of oblations beginning with that for Agni upto that for Indra-Agni in the prescribed manner. The Pratiprasthātṛ takes portions from the coagulated milk for Maruts. The Adhvaryu takes portions from the coagulated milk for Varuṇa, from the ghee (in the pot) and from the cake on one potsherd. He pours clarified butter (over them). The Pratiprasthātṛ moves to the northern altar.

V.9

After the Iḍā has been invoked, the Adhvaryu gives to the Āgnīdhra his part of Iḍā in six portions. (The priests concerned) consume (the Iḍā). They sprinkle themselves. (The Adhvaryu) says, "Do thou carry the Prāśitra to the Brahman." The Prāśitra is carried (towards the Brahman). Following it the water, following it the Brahman's portion (out of the four parts) supported by the Veda. (The sacrificer) asks for the Anvāhārya (rice). Along with it he gives Dakṣiṇā as he wills. The remaining oblations are carried away. The two whey (pots) are placed. The Adhvaryu alone gives out the call, "O Brahman, we shall start; having put the fire-stick, O Agnīdh, do thou cleanse the fires once each." The Adhvaryu, having struck the Pṛṣadājya (with the spoon), having taken it into the Juhū, having crossed and having caused to announce says (to the Hotṛ), "Do you recite the yājyā for Devas." At the Vaṣaṭ-utterance they make the offering. Having offered nine Anūyājas (with the call), "Do you recite the yājyā," "Do you recite the yājyā." Having crossed towards the north and having placed the ladles in their places, they separate the ladles with Vājavatī verses.[1] Having scattered the Prastara and enclosing sticks at the Śaṁyuvāka

4. The call *agnaye sviṣṭakṛte' nubrūhi* is presumed.
5. Caland's text reads *pratyaṅktah,* while many MSS lead to *pratyanaktaḥ,* in BaudhŚS V.7 where the printed text is *śinaṣṭah* no manuscript gives the correct form *śinaṣṭaḥ*. It may therefore be said that the author of BaudhŚS wrote (or rather uttered, the text being a Pravacana) *śinaṣṭaḥ* and *pratyanaktaḥ*.

1. cf. BaudhŚS I.19

जुहोति । एकं प्रतिप्रस्थाता दार्शपौर्णमासिकं दक्षिणे । अथ पूर्णपात्रविष्णुक्रमैश्चरित्वा न विसृजते व्रतम् । अथ याचत्याज्यस्थालीः सस्रुवाः स्रुचं बर्हिः प्रतिवसनीये वाससी वारुण्यै निष्कासं तुषानिति । अतत्समादायाहैहि यजमानेति । अन्वग्यजमानो ऽनूची पत्न्यन्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य यत्रापस्तद्यन्ति । प्रसिद्धो ऽवभृथः । साम चैव नाह देवीराप एष वो गर्भ इति च । अथाप्रतीक्षमायन्ति वरुणस्यान्तर्हित्यै । प्रपथे समिधः कुर्वत एधो ऽस्येधिषीमहीति । एत्याहवनीये ऽभ्यादधाति समिदसि तेजो ऽसि तेजो मयि धेहीति । अथाहवनीयमुपतिष्ठन्ते ऽपो अन्वचारिषः रसेन समसृक्ष्महि । पयस्वाः अग्न आगमं तं मा सःसृज वर्चसेति । अत्र विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षत्रि च वर्तयते परि च वपते यद्घर्मः पर्यवर्तयदन्तान्पृथिव्या दिवः । अग्निरीशान ओजसा वरुणो धीतिभिः सह । इन्द्रो मरुद्भिः सखिभिः सह ॥ अग्निस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा । शिरस्तपस्याहितं वैश्वानरस्य तेजसा । ऋतेनास्य निवर्तये सत्येन परिवर्तये । तपसास्यानुवर्तये शिवेनास्योपवर्तये शग्मेनास्याभिवर्तये ॥ शीर्ष्णस्तदृतं तत्सत्यं तद्व्रतं तच्छकेयं तेन शकेयं

formula (recited by the Hotṛ), having dropped clarified butter (over them) and having released the ladles they ask for bronze vessels or goblets not besmeared with ghee in the same manner.[2] The offering of the two wheys is similar.[2] The Adhvaryu alone, having turned by the right and having moved towards the west, having offered Patnīsaṁyājas, having gone to the east, having swollen the Dhruvā, offers three Samiṣṭayajus offerings as prescribed in the Animal-sacrifice. On the southern fire the Pratiprasthātṛ offers one Samiṣṭayajus offering prescribed in the Full-moon and New-moon sacrifices. (The sacrificer) having gone through the Pūrṇapātra offering and Viṣṇu-strides does not release the vow.

(The Adhvaryu) asks for the vessel for clarified butter together with the spon, the ladle, sacrificial grass, pieces of cloth for wearing, the scrapings of the coagulated milk for Varuṇa and husks. Taking all this, he says, "Come O sacrificer." Following him the sacrificer, following him his wife, having gone out between the Cātvāla and the rubbish-heap, go to that place where there is water. The Avabhṛtha rite (is to be gone through) as prescribed.[3] He does not give out a call for Sāman-chanting, nor does he recite the formula, "O divine waters, this is your womb; glad and well-tended have we made it for you; proclaim us as doers of good deeds among the gods."[4] They return without gazing back for the concealment from Varuṇa. On the way they collect fire-sticks with the formula, "Thou art the fuel; may we prosper."[4] Having come he puts (a firestick) on the Āhavanīya with the formula, "Thou art a fire-stick; thou art brilliance, grant me brilliance."[4] They pray to the Āhavanīya with the verse, "I have penetrated to the waters; we are united with sap. Rich in sap, O Agni, I have come; do thou unite me with strength."[4] Here (the sacrificer) releases the vow.

Having performed the Full-moon sacrifice and the Vaimṛdheṣṭi and having sat in the sacrificer's seat, he gets his hair on the head shortened with the three-striped quill of a porcupine and his beard shaved with a razor of black iron with the verses, "(It is through the ordinance of Prajāpati) that the sun turned around the borders of the earth and the heaven; that Agni (becomes) the lord by his splendour; that Varuṇa (governs) by his rules, that Indra together with his companions the Maruts (functions)—Agni is provided with sharp heat; Tapas is tread upon by Uṣṇih verse; the head is placed within Tapas with the lustre of Vaiśvānara Agni. I cut his hair with Ṛta; I shorten it with truth; with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along. With regard to the head that is (Prajāpati's) order; that is truth, that is vow, may I be capable of it; may I be capable with it; may I prosper through it."[5] (Thus he murmurs) first towards the east, then towards the south,

2. cf. BaudhŚS V.4
3. cf. BaudhŚS VIII.19
4. cf. TS I.4. 45.3
5. cf. TBr. I.5.5.1,2.

तेन राध्यासमिति पुरस्तादेवाग्रे ऽथ दक्षिणतो ऽथ पश्चादथोत्तरतो ऽथोपरिष्टात्। संतिष्ठन्ते वरुणप्रघासहवीꣳषि । परिवत्सरीणाꣳ स्वस्तिमाशास्त इत्याशास्ते ॥ ९ ॥ द्वितीयः ॥

अथातश्चतुर्षु मासेषु साकमेधहविर्भिर्यक्ष्यमाणो भवति । स उपकल्पयते त्रेणीꣳ शलर्लीं लोहितायसस्य च क्षुरं चतुष्टयानि पुरोडाशकपालानि चतस्रश्चरुस्थालीस्तावन्ति मेक्षणानि पृषदाज्याय दधि। अथ पौर्णमास्या उपवसथे ऽग्नये ऽनीकवते पुरोडाशमष्टाकपालं निर्वपति साकꣳ सूर्येणोद्यता । सा प्रसिद्धेष्टिः संतिष्ठते । अथ मध्यंदिने मरुद्भ्यः सांतपनेभ्यश्चरुं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथास्यैतदहर्मरुद्भ्यो गृहमेधिभ्यो वत्सा अपाकृता भवन्ति । अथ सायꣳ हुते ऽग्निहोत्रे सर्वासां दुग्धे गार्हपत्ये गृहमेधीयं चरुꣳ श्रपयित्वाभिघार्योदञ्चमुद्वासयति । अथैतां पात्रीं निर्णिज्योपस्तीर्य तस्यामेनमसंघ्नन्निवोद्धरति । सर्पिरासेचनं कृत्वा प्रभूतमाज्यमानीयान्तर्वेद्यासादयति । अथाग्नये सोमायेत्याज्यभागाभ्यां चरति । अथोपस्तीर्य पूर्वार्धाच्चरोरवद्यन्नाह मरुद्भ्यो गृहमेधिभ्यो ऽनुब्रूहीति । पूर्वार्धादवदायापरार्धादवद्यति । अभिघारयति । प्रत्यनक्ति । अत्याक्रम्याश्राव्याह मरुतो गृहमेधिनो यजेति । वषट्कृते जुहोति । अथ स्विष्टकृता चरति । इडान्तो गृहमेधीयः संतिष्ठते । पूर्णदर्व्याय क्षामकाषं परिशिनष्टि । प्रतिवेशꣳ स्त्रीकुमारेभ्यः पचन्ति । आशिता भवन्ति । आञ्जते। अभ्यञ्जते । अनु वत्सान्वासयन्ति । सवात्योरेवैताꣳ रात्रिं वत्सं बध्नन्ति । अथाध्वर्युरपररात्र आद्रुत्य नित्यवत्सायै पयसाग्निहोत्रं जुहोति । अथैतां दर्वीं निर्णिज्योपस्तीर्य तस्यामेतꣳ सर्वश एव क्षामकाषमवदधाति। द्विरभिघारयति । अथ पुरोऽनुवाक्यामन्वाह पूर्णा दर्वि परापत सुपूर्णा पुनरापत । वस्नेव विक्रीणावहा इषमूर्जꣳ शतक्रतो

then towards the west, then towards the north and then upwards. The Varuṇapraghāsa offerings thus come to an end. He asks for benediction with the formula, "He asks for grace lasting for a Parivatsara."[6]

V.10

After four months (the sacrificer) proposes to offer Sākamedha-offerings. He procures a three-striped quill of a porcupine, a razer of black iron, four sets of potsherds, four vessels for cooking rice, as many corn-stirring sticks and curds for Pṛṣadājya. On the Upavasatha day of the full-moon the (Adhvaryu) pours (paddy) for a cake on eight potsherds to Anīkavant Agni at sunrise. The Iṣṭi comes to an end in the prescribed manner. At midday he pours (paddy for) cooked rice for Sāṁtapana Maruts. The Iṣṭi comes to an end in the prescribed manner. On this day calves (of the cows) are driven away for an oblation to Gṛhamedhin Maruts. In the evening after he has offered the Agnihotra, (the Adhvaryu) having cooked rice for Gṛhamedhin Maruts in the milk of all cows on the Gārhapatya fire and having poured ghee over it, takes it down towards the north. Having cleansed the vessel and having spread clarified butter in it, he draws into it the rice as if without striking at it. Having made a cavity for ghee into it, and having poured ample ghee, he places it within the altar. He offers the Ājyabhāgas to Agni and Soma. Having spread clarified butter (into the ladle), while taking portion of cooked rice from the eastern half, he says (to the Hotṛ) "Do you recite the puronuvākyā for Gṛhamedhin Maruts." Having taken portion from the eastern half, he takes portion from the rear half. He pours clarified butter over it and anoints back (the oblation). Having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Gṛhamedhin Maruts." He offers at the Vaṣat-utterance. Then he offers the Sviṣṭakṛt offering. The Gṛhamedhīya sacrifice comes to an end with the Iḍā. He keeps back the scrapings of cooked rice for the Pūrṇadarvya offering. Auxiliary rice is cooked for womenfolk and children. They consume it. All put collyrium into their eyes and anoint themselves. The calves are allowed to join (their mothers). The calf of two cows having the same calf is tied at this night.

Having hastened towards (the fire-hall), the Adhvaryu offers the Agnihotra with the milk of a cow having her own calf. Having cleansed the ladle and having spread clarified butter in it, he puts in it the scrapings in entire quantity. He pours clarified buttér over it twice. He recites the puronuvākyā, "O ladle, filled, do thou fly away. Well filled, do thou fly back. Let us exchange, as if, our possessions. O hundred-powered Indra; (do thou grant me) food and strength."[1] He makes the

6. cf. TBr I.4.10.2

1. cf. TS I.8.4.1

इति । यजति देहि मे ददामि ते नि मे धेहि नि ते दधे । निहारमिन्नि मे हरा निहारं निहरामि ते स्वाहेति । ऋषभ एहीत्यृषभस्य रवथे जुहुयात् । ब्रह्मणो हिंकार इत्येतदपरम् । गार्हपत्ये जुहोत्यन्वारब्धे यजमाने स्वाहेति । अथ पृष्ठ्याः स्तीर्त्वापः प्रणीय मरुद्भ्यः क्रीडिभ्यः पुरोडाशः सप्तकपालं निर्वपति साकः सूर्येणोद्यता । सा प्रसिद्धेष्टिः संतिष्ठते । अथ तदानीमेव पृष्ठ्याः स्तीर्त्वापः प्रणीय निर्वपत्याग्नेयमष्टाकपालमिति पञ्च संचराण्यैन्द्राग्नमेकादशकपालमैन्द्रं चरुं वैश्वकर्मणमेककपालमिति । त्वचं पुरोडाशानां ग्राहयित्वा श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । यदाग्नीध्रस्त्रिर्हरत्यथ चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं निवपति । उत्तरनाभिमुत्साद्याग्नेरावृताग्निं प्रणयति । अग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चः स्फ्यः स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवं च स्रुचश्च संमृड्ढि तूष्णीं पृषदाज्यग्रहणीं पत्नीः संनह्याज्येन च दध्ना चोदेहीति । आहृतासु प्रोक्षणीषूदस्य स्फ्यं मार्जयित्वेध्माबर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्ङद्रुत्य स्रुवं च स्रुचश्च संमार्ष्टि तूष्णीं पृषदाज्यग्रहणीम् । पत्नीः संनह्याज्येन च दध्ना चोदेत्याज्यं च प्रोक्षणीश्चोत्पूय प्रसिद्धम् । यथा वैश्वदेवहवीःष्येवः संतिष्ठते ऽन्यत्र वाजिनात् । अथ पूर्णपात्रविष्णु-क्रमैश्चरित्वा न विसृजते व्रतम् ॥ १० ॥ तृतीयः ॥

offering with the verse, "Do thou give me, I shall give thee. Do thou bestow upon me, I shall bestow upon thee. Do thou accept my offering; I shall accept thy grant, svāhā.[1] Saying "O bull, come," he makes the offering at the bellowing of the bull. (He does so) at the *him*-utterance by the Brahman. This is another view. He makes an offering with Svāhā-utterance on the Gārhapatya while the sacrificer has contacted him. Having strewn the Pṛsthyā line and having carried the (Praṇītā-waters), he pours out (paddy for a cake) on seven potsherds to Krīḍin Maruts at sunrise. The Iṣṭi comes to an end in the prescribed manner.

Immediately afterwards, having strewn the Pṛṣthyā line and having carried forth (Praṇītā) waters, he pours out (paddy) for passing (*saṁcara*) oblations beginning with a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra-Agni, cooked rice to Indra and a cake on one potsherd to Viśve Devas. Having made the cakes catch the crust, having kept them on fire, having covered them with ashes, having gone forth and having poured down (the wash-water) for the Āpyas, he carries the Stambayajus. (The rite) is prescribed in the Pauroḍāśika Brāhmaṇa.[2] (He carries the Stambayajus) three times with the formula and the fourth time silently. He does the first tracing out of the altar; murmurs the Karaṇa formula,[3] digs out (the altar). The Āgnīdhra carries the earth three times from the dug out spot. When the Āgnīdhra carries three times, he draws around a line for the Cātvāla with the procedure for Cātvāla.[4] He pours down earth for the Uttaravedi with the procedure for Uttaravedi.[4] Having carved out the Uttaranābhi, he carries forth the fires with the procedure for carrying fire.[5] Having done the second tracing out of the altar after the fire has been deposited on the Uttaravedi, having levelled (the altar), having held up the wooden sword crosswise, he gives out the call, "Do you keep down the Prokṣaṇī-waters, place the faggot and sacrificial grass, cleanse the spoon and ladles (with the relevant formulas) and the Pṛṣadājya-ladles silently, girdle the sacrificer's wife and come up with the clarified butter and curds." After the Prokṣaṇī-water has been brought, having discarded the wooden sword, having sprinkled himself, having placed the faggot and sacrificial grass, turning by the right and hastening to the rear, he cleanses the spoon and the ladles (with the relevant formulas) and the Pṛṣadājya-ladle silently. Having girdled the sacrificer's wife, having come up with the clarified butter and curds and having purified the clarified butter and Prokṣaṇī-water, he concludes the rites in the manner prescribed for Vaiśvadeva-offerings except the (offering of) whey. Having gone through the rite of Pūrṇapātra and Viṣṇu-strides, (the sacrificer) does not release the vow.

2. cf. Foot-note No. 1 to V.2
3. cf. BaudhŚS I.II
4. cf BaudhŚS IV.2
5. cf BaudhŚS IV. 2-3

महापितृयज्ञं करिष्यन्नुपकल्पयते व्रीहीꣳश्च यवाꣳश्च षट्कपालान्यभिवान्यायै दुग्धमर्धपात्रं द्वे नवे पात्रे इक्षुशलाकां त्रीन्पर्णसेवान्समूलं बर्हिर्वर्षीयाꣳसमिध्ममिध्मात्परिश्रयणं कशिपूपबर्हणे आञ्जनाभ्यञ्जने दशाꣳ स्फ्यमुदकुम्भौ यज्ञायुधानीति। अथ गार्हपत्यं परिस्तृणाति। तमुत्तरेणैकैकꣳ सꣳसादयति कशिपूपबर्हणे आञ्जनाभ्यञ्जने दशाꣳ स्फ्यमुदकुम्भौ यज्ञायुधानीति । अथ यज्ञोपवीतं कृत्वोत्तरेण गार्हपत्यमुपविश्य पवित्रवत्याग्निहोत्रहवण्या निर्वपति । देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याꣳ सोमाय पितृमते जुष्टं निर्वपामीति चतुरो मुष्टीन्व्रीहीणां निर्वपति। एतामेव प्रतिपदं कृत्वा पितृभ्यो बर्हिषद्भ्यो जुष्टं निर्वपामीति चतुरो यवानाम्। एतामेव प्रतिपदं कृत्वा पितृभ्यो ऽग्निष्वात्तेभ्यो जुष्टं निर्वपामीति चतुर एव यवानाम् । तेषां व्रीहिष्वेव हविष्कृतमुद्वादयति । उपोद्यच्छन्ते यवान् । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युप्य दक्षिणार्धे गार्हपत्यस्य षट्कपालान्युपदधाति । अथैतान्यवानुलूखले परिक्षुद्य गार्हपत्य एककपालमधिश्रित्य भर्जयन्ति । बहुरूपा धानाः कृत्वा तेषामर्धा धाना भवन्ति । अथेतरान्सक्तून्कुर्वन्ति । कृतानि पिष्टानि समुप्य संयुत्याधिपृणक्ति पुरोडाशꣳ षट्कपालम् । अथोत्तरतो भस्ममिश्रानङ्गारान्निरूह्य तेषु नवं पात्रमधिश्रित्य तिरः पवित्रमाज्यमानीय तिरः पवित्रं धाना आवपति । अथैतदभिवान्यायै दुग्धमर्धपात्रं याचति । तस्मिꣳस्तिरः पवित्रꣳ सक्तूनोप्यैकयेक्षुशलाकयोपमन्थति । दक्षिणोपमन्थति । अनारभ्योपमन्थतीति ब्राह्मणम् । अथोत्तरतो भस्ममिश्रानङ्गारान्निरूह्य तेष्वधिश्रयति। त्वचं पुरोडाशस्य ग्राहयित्वाभिवास्यात्रैवाप्येभ्यो निनयति। दक्षिणत एष सम स्थण्डिलः कृतो भवति । तदेतां चतुरश्रां वेदिमालिखत्येव न खनति । तस्यै मध्यतो ऽन्वाहार्यपचनमुपसमाधाय स्तम्बयजुर्हरति ॥ ११ ॥

V.11

(The sacrificer who)is going to perform the Mahāpitṛyajña procures paddy, barley, six potsherds, half potful of milk of a cow feeding another's calf, two new pots, a stem of sugarcane, three tri-leafs of *Butea frondosa*, sacrificial grass with roots, a bigger faggot, a curtain, mattress and pillow, collyrium and ointment, a fringe of cloth, wooden sword, two water-pitchers and sacrificial implements. The Adhvaryu strews darbha-blades round the Gārhapatya. Towards the north he deposits one by one the mattress and pillow, collyrium and ointment, a fringe of cloth, the wooden sword, two water-pitchers and sacrificial implements. Having suspended the cord over the left shoulder and having sat down to the north of the Gārhapatya, he pours out by means of the Agnihotra-ladle provided with the strainer. With the formula, "In the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan I pour out (the oblation) dear to Pitṛmant Soma" he pours out four handfuls of paddy. Repeating the same formula (with the modification), "I pour out (the oblation) dear to Barhiṣad Pitṛs", he pours out four handfuls of barley. Repeating the same formula (with the modification), "I pour out (oblation) dear to Agniṣvātta Pitṛs" he pours out again four handfuls of barley.

Among these (oblations) he gives out a call to the preparer of oblation - material with regard only to paddy. The barley is taken up. The sacrificer releases speech at the call to the preparer of the oblation-material. The rites upto the crushing of rice-grains is similar. Having crushed the grains, he lays down six potsherds in the southern half of the Gārhapatya fire-place. Having crushed the barley in the mortar, and having placed a potsherd on the Gārhapatya fire, they roast it . The barley is roasted out of which half the quantity is turned into roasted grains. Other grains are turned into flour. Having poured the flour (of rice-grains) into the pan and having mixed it with water, he bakes the cake on six potsherds. Having taken away towards the north embers mixed with ashes, having kept a new pot upon them, and having poured into it clarified butter across the strainer, he pours into it the roasted grains across the strainer. He asks for the half potful of milk of a cow feeding another's calf. Having poured into it flour of parched barley across the strainer, he churns it with the stem of sugarcane. He churns by the right. "He churns in a detached manner", so says the Brāhmaṇa.[1] Having taken out embers mixed with ashes towards the north, he keeps (the pot) on them. Having made the cake catch the crust, he pours down (the wash-water) for the Āpyas. A levelled mound is prepared towards the south. Here he draws a square altar; he does not dig it. Having enkindled the Anvāhāryapacana fire in the middle of it, he carries the Stambayajus.

1. cf. TBr I.6.8.5

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपत्युद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । यदाग्नीध्रस्त्रिर्हरत्यथोत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चः स्फ्यः स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवं च स्रुचश्च संमृड्ढ्याज्येनोदेहीति । आहृतासु प्रोक्षणीषूदस्य स्फ्यं मार्जयित्वेध्मा-बर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्ङद्रुत्य स्रुवं च स्रुचश्च संमार्ष्टि । आज्येनोदेत्याज्यं च प्रोक्षणीश्चोत्पूय प्रसिद्धं पञ्चगृहीतानि वा षड्गृहीतानि वाज्यानि गृहीत्वा प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तात्समूलं प्रस्तरं गृह्णाति तूष्णीम् । अथ प्राचीनावीतं कृत्वा त्रिरपसलैः परिस्तृणन्पर्येति। संतरा-मेवाग्रे । अथ वितराम् । अथ वितराम् । अथ यज्ञोपवीतं कृत्वा यथेतं त्रिः पुनः प्रतिपर्येति । अथ प्रस्तरपाणिर्द्वौ परिधी परिदधाति मध्यमं चैव दक्षिणं च । ऊर्ध्वे समिधावादधाति । विधृती तिरश्ची सादयति । विधृत्योः समूलं प्रस्तरं न्यस्यति तूष्णीम् । प्रस्तरे जुहूम् । बर्हिषीतरे । एता असदन्निति समभिमृश्य प्रदक्षिणमावृत्य प्रत्यङ्ङद्रुत्यानुपूर्वं‍ः हवींष्युद्वासयत्युपस्तीर्णाभिघारितम् । पुरोडाशमभिघार्य धानाः करम्भमिति। तेषामेकैकमनूचीनान्युदाहरन्ति । दक्षिणतः पुरोडाशमा-

V.12

(The rite) is prescribed in the Pauroḍāśika Brāhmaṇa.[1] (He carries the Stambayajus) three times with the formula and the fourth time silently. He does the first tracing out (of the altar); murmurs the Karaṇa formula.[2] He turns up (the earth); the Āgnīdhra carries away three times (the earth) which is turned up. When the Āgnīdhra carries (earth) three times, having done the second tracing of the altar, having levelled (the ground) and having held the wooden sword crosswise, the Adhvaryu calls out, "Do you place the Prokṣaṇī-water, keep ready the faggot and sacrificial grass, cleanse the spoon and ladles and come up with the clarified butter." After the Prokṣaṇī-waters have been brought, having thrown the wooden sword, having sprinkled (himself), having kept the faggot and sacrificial grass, having turned by the right and having hastened to the west, he cleanses the spoon and the ladles. Having come up with the clarified butter, having purified the clarified butter and the Prokṣaṇī-waters, having taken up five spoonfuls or six spoonfulls of clarified butter in the ladles, he stands up with Prokṣaṇī-waters. He sprinkles the faggot, sprinkles the altar and sprinkles the sacrificial grass. Having sprinkled the sacrificial grass placed (within the altar) and having poured down (water over the knot of the sacrificial grass), he takes up the Prastara of grass having roots towards the front silently. Having suspended his cord over the right shoulder, he goes around (the altar) three times by the left strewing darbha-blades. First close to the altar, then externally and again externally. Having suspended the cord over the left shoulder, he moves around three times reversely. Taking the Prastara in hand, he lays down two enclosing sticks—the middle one and the southern one. He keeps erect two fire-sticks. He lays down two separating blades crosswise. On the separating blades he keeps silently the Prastara (of grass) with roots; the Juhū on the Prastara; other two ladles on the sacrificial grass.

Having touched them all together with the formula, "These have sat down in the world of good action; protect them, O Viṣṇu protect the sacrifice, protect the lord of sacrifice, protect me the leader of sacrifice,"[3] having turned by the right and hastening towards the west, he takes down the oblations serially, having first spread clarified butter in the pan and after pouring clarified butter over. Having poured clarified butter over the cake (he pours over) the roasted grains and Karambha. The oblations are taken up one by one. He deposits the cake towards the south,

1. cf. Foot-note No. 1 to V.2
2. cf. BaudhŚS I.II
3. cf. TS I.1.11.2

सादयति । उत्तरतो धानाः । उत्तरतः करम्भम् । दक्षिणत एतत्परिश्रयणं कशिपूपबर्हणे आञ्जनाभ्यञ्जने दशाꣳ स्प्यमिति निदधाति । उत्तरत उदकुम्भौ । दक्षिणत उपविशतो ब्रह्मा च यजमानश्चोत्तरतो ऽध्वर्युश्चाग्नीध्रश्च ॥ १२ ॥

अथेध्मात्समिधमाददान आहाग्नये देवेभ्यः पितृभ्यः समिध्यमानायानुब्रूहीति । अभ्यादधातीध्मꣳ सकृद्वा त्रिर्वा । परि समिधꣳ शिनष्टि । वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्रुवेणाघारमाघारयति । संमृष्टे स्रुग्भ्यामुत्तरम् । अथासꣳस्पर्शयन्स्रुचावुदङ्ङत्याक्रम्य जुह्वा ध्रुवाꣳ समज्य सादयित्वा स्रुचौ प्रवरं प्रवृणीते । अथाश्रावयत्यो श्रावयास्तु श्रौषडग्निर्देवो होता देवान्पितॄन्यक्षत्सीदेत्येतावान्प्रवरः । सीदति होता । प्रसवमाकाङ्क्षति । प्रसूतः स्रुचावादायात्याक्रम्याश्राव्याह समिधो यजेति । वषट्कृते जुहोति । यज यजेत्यपबर्हिषश्चतुरः प्रयाजानिष्ट्वोदङ्ङत्याक्रम्य सꣳस्रावेणानुपूर्वꣳ हवीꣳष्यभिघारयति । अथाग्नये सोमायेत्याज्यभागाभ्यां चरति । अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा प्राचीनावीतानि कुर्वते । विपरिक्रामन्त्येत ऋत्विजः । विपरिहरन्ति हवीꣳषि । उत्तरतः

roasted grains to its north and Karambha to its north. He deposits towards the south the curtain, mattress and pillow, collyrium and ointment, the fringe of cloth and the wooden sword, two water-spitchers towards the north. The Brahman and the sacrificer sit towards the south, and the Adhvaryu and the Āgnīdhra towards the north.

V.13

Taking a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), "Do you recite verses for the fire being enkindled for the gods and Pitṛs." He puts the faggot on fire once or thrice. He keeps back a fire-stick. He fans the fire with the Veda. After the Sāmidhenī verses have been recited one by one, he pours the Āghāra-libation by means of the spoon. After the fire has been cleansed,[1] he offers the second Āghāra-libation by means of the two ladles. Having crossed the altar towards the north without bringing the two ladles in mutual contact, having anointed the Dhruvā with the Juhū and having kept the ladles, he chooses the Pravara. He causes (the Āgnīdhra) to announce, "Do thon announce." "Let it be heard" (is the response). "May god Agni the Hotṛ offer to gods and Pitṛs. Do thou be seated"—this much is the Pravara. The Hotṛ sits down. The Adhvaryu awaits his impulse.

Impelled, having taken the two ladles, having crossed and having caused to announce, he says (to the Hotṛ) "Do you recite the yājyā for Samidhs." He makes the offering at the Vaṣaṭ-utterrance. (The next calls are) "Do you recite the yājyā" "Do you recite the yājya." Having offered four Prayājas excluding the one for Barhis, having crossed towards the north, he pours drops of clarified butter from the ladle serially over the oblations. He offers the Ājyabhāgas (with the intital calls, "Do you recite the puronuvākyā) for Agni" "(Do you recite the puronuvākyā) for Soma." Having crossed towards the north, he places the ladles in their places. (The Adhvaryu and the Prathiprasthātṛ) suspend their cords over the right shoulders. The priests exchange their positions. The oblations are transposed. The Adhvaryu keeps the cake towards the north; the Karambha towards the south; roasted grains

1. cf. BaudhŚS I.15

पुरोडाशमासादयति । दक्षिणतः करम्भम् । शया एव धाना भवन्ति । उत्तरत उपविशतो ब्रह्मा च यजमानश्च दक्षिणतो ऽध्वर्युश्चाग्नीध्रश्च । अथैनत्परिश्रयन्ति । तस्योदीचीं द्वारं कुर्वन्ति । स यो बलवाꣳस्तमाहानेनोद-कुम्भेन संततया धारया त्रिरपसलैः परिषिञ्चन्परीहीति। स तथा करोति । निधाय कुम्भं यथेतं त्रिः पुनः प्रतिपर्येति । अथोपस्तीर्य पूर्वार्धात्पुरोडाशस्या-वद्यन्नाह ॥ १३ ॥

सोमाय पितृमते ऽनु स्वधेति । पूर्वार्धात्पुरोडाशस्यावद्यति । पूर्वार्धाद्धानानाम् । पूर्वार्धात्करम्भस्य । अभिघारयति । प्रत्यनक्ति । दक्षिणतो ऽवदायोदङ्ङतिक्रामति । ओ स्वधेत्याश्रावयति । अस्तु स्वधेति प्रत्याश्रावयति । सोमं पितृमन्तꣳ स्वधा कुर्विति । ये स्वधेत्यागूर्ये स्वधामह इति वा । स्वधा नम इति वषट्करोति । वषट्कृते जुहोति । अथोपस्तीर्य मध्याद्धानानामवद्यन्नाह पितृभ्यो बर्हिषद्भ्यो ऽनु स्वधेति । मध्याद्धानानामवद्यति । मध्यात्करम्भस्य । मध्यात्पुरोडाशस्य । अभिघा-रयति । प्रत्यनक्ति । दक्षिणतो ऽवदायोदङ्ङतिक्रामति । ओ स्वधेत्याश्राव-यति । अस्तु स्वधेति प्रत्याश्रावयति । पितॄन् बर्हिषदः स्वधा कुर्विति । ये स्वधेत्यागूर्ये स्वधामह इति वा । स्वधा नम इति वषट्करोति । वषट्कृते जुहोति । अथोपस्तीर्यापरार्धात्करम्भस्यावद्यन्नाह पितृभ्यो ऽग्निष्वात्तेभ्यो

lie in their place.[1] The Brahman and the sacrificer sit down towards the north; the Adhvaryu and the Āgnīdhra towards the south. This place is curtained off. A door is kept towards the north. He says to one who is strong, "Do thou go round three times by the left sprinkling around a continuous stream with this water-pitcher." He does so. Having kept down the pitcher, he goes round in a reverse order. Having spread (clarified butter in the Juhū), taking portion from the eastern half of the cake, he says.

V.14

"Pre-svadhā for Pitṛmant Soma."[2] He cuts portion from the eastern half of the cake, from the eastern half of the Karambha. He pours clarified butter over them; anoints back (the oblations). Having taken portions while being towards the south, he crosses towards the north, causes to announce with "*O Svadhā.*" The Āgnīdhra responds with *astu svadhā.* (The Adhvaryu gives the call to the Hotṛ) "Do you utter Svadhā to Pitṛmant Soma." (The Hotṛ) having uttered the *āgur* as *ye svadhā* or *ye svadhāmahe,* utters the Vaṣaṭ-utterance as *svadhā namah.* (The Adhvaryu) makes the offering at the Vaṣaṭ-utterance (i.e. at *svadhā namaḥ*). Having spread (clarified butter into the Juhū, while taking portion from the middle part of roasted grains, he says (to the Hotṛ), "Pre-svadhā[2] for Barhiṣad Pitṛs." He takes roasted grains from the middle part; Karambha from middle part; cake from the middle part. He pours clarified butter over them; anoints back (the oblations). Having taken the portions while being towards the south, he crosses towards the north. He causes to announce with *O Svadhā.* The Āgnīdhra responds with *astu svadhā.* (The Adhvaryu gives call)

1. Caland's text reads *āśaya eva dhānā bhavanti.* In place of *āśaya* the variants noted are *āśayā* and *śayā.* The reading *śayā* is acceptable. When roasted grains (*dhānā*) are prepared (cf BaudhŚS V.II) it is not said that they are kept in an *āśaya.* There are three oblations. In transposition Nos. 1 and 3 exchange their positions. The oblation in the middle viz. *dhānā* remains in its place. This is the meaning of the sūtra *śayā eva dhānā bhavanti.* The sūtra again occurs in BaudhŚS V.14. Here also *āśaya* is required to be corrected as *śayā.* Even if dhānās were kept in a container, the latter has no relevance here. The word *āśaya* in the sense of "a container" occurs in BaudhŚS X.7, X.10 in the context of Pravargya utensils, in BaudhŚS XX.12 in the context of *caru* and in XXI 2 in the context of a cake on one potsherd. In ĀpŚS the word *śaya* occurs in the above mentioned sense in the context of days in Gavām Ayana ĀpŚS XXI.15.9,14,22;16 2,7,12. In MānŚS the word *śaya* occurs in a different sense. viz. Aratni.
2. *Anu svadhā* stands for *anu brūhi.* This is a call to the Hotṛ to recite the puronuvākyā. Caland (ĀpŚS VIII. 15.8) deems these words as untranslatable. While *svadhā* is untranslatable, *anu* could be rendered since it stands for *anuvākyā, puronuvākyā.* I have thought it suitable to render *anu* as "Pre" in consideration of the fact that the puronuvākyā is to be recited before the yājyā.

ऽनु स्वधेति । अपरार्धात्करम्भस्यावद्यति । अपरार्धात्पुरोडाशस्य। अपरार्धाद्धानानाम् । अभिघारयति । प्रत्यनक्ति । दक्षिणतो ऽवदायो-दङ्ङतिक्रामति । ओ स्वधेत्याश्रावयति । अस्तु स्वधेति प्रत्याश्रावयति । पितॄनग्निष्वात्तान्स्वधा कुर्विति । ये स्वधेत्यागूर्ये स्वधामह इति वा । स्वधा नम इति वषट्करोति । वषट्कृते जुहोति । अथोपस्तीर्य दक्षि-णार्धात्पुरोडाशस्यावद्यन्नाहाग्नये कव्यवाहनाय स्विष्टकृते ऽनु स्वधेति । दक्षिणार्धात्पुरोडाशस्यावद्यति ।दक्षिणार्धाद्धानानाम् ।दक्षिणार्धात्करम्भस्य। द्विरभिघारयति । न प्रत्यनक्ति । दक्षिणतो ऽवदायोदङ्ङतिक्रामति । ओ स्वधेत्याश्रावयति । अस्तु स्वधेति प्रत्याश्रावयति । अग्निं कव्यवाहनꣳ स्विष्टकृतꣳ स्वधा कुर्विति । ये स्वधेत्यागूर्ये स्वधामह इति वा । स्वधा नम इति वषट्करोति । वषट्कृते दक्षिणार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । अत्रैतन्मेक्षणꣳ शलाकामित्यग्नावनुप्रहरति । अथैने सꣳस्रावेणाभिजुहोति । अथ दक्षिणतो ऽत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा यज्ञोपवीतानि कुर्वते ।विपरिक्रामन्त्येत ऋत्विजः ।विपरिहरन्ति हवीꣳषि । दक्षिणतः पुरोडाशमासादयति । उत्तरतः करम्भम् । शया एव धाना भवन्ति । दक्षिणत उपविशतो ब्रह्मा च यजमानश्चोत्तरतो ऽध्वर्युश्चाग्नीध्रश्च । अथ प्राशित्रमवदायेडामवद्यति ॥ १४ ॥

उपहूतायामिडायामग्नीध आदधाति षडवत्तम् । निघ्रेण भक्षयित्वा बर्हिषि संन्यस्यन्ति । अथ प्राचीनावीतानि कृत्वा पुरोडाशं धानाः करम्भमिति पात्र्याꣳ संप्रयौति ।तिसृषु स्रक्तिषु पर्णसेवेषु त्रीन्पिण्डान्ददाति। एतत्ते ततासौ ये च त्वामन्विति दक्षिणस्याꣳ श्रोण्याम् ।एतत्ते पितामहासौ

"Do you utter Svadhā (i.e. recite the yājyā) for Barhiṣad Pitṛs." (The Hotṛ), having uttered the *āguras ye svadhā or ye svadhāmahe* utters the Vaṣaṭ as *svadhā namah.* (The Adhvaryu) makes the offering at the Vaṣaṭ (i.e. *svadhā namah).* Having spread (clarified butter in the Juhū) while taking portion of Karambha from the rear half, he says (to the Hotṛ) "Pre-svadhā for Agniṣvātta Pitṛs." He takes portion of Karmabha from the rear half of the cake from the rear half; of roasted grains from the rear half. He pours clarified butter over them; anoints back (the oblations). Having taken portions while being towards the south, he crosses towards the north. He crosses to announce with *O svadhā.* The Āgnīdhra responds with *astu svadhā.* (The Adhvaryu says to the Hotṛ), "Do you utter *svadhā* (i.e. recite the yājyā) for Agniṣvātta Pitṛs." (The Hotṛ utters) the *āguras ye svadhā* or *ye svadhāmahe.* He utters the Vaṣaṭ as *svadhā namaḥ.* (The Adhvaryu) makes the offering at the Vaṣaṭ (i.e. at *svadhā namaḥ*). Having spread (clarified butter in the Juhū), while taking portion of the cake from the southern half (the Adhvaryu) says (to the Hotṛ) "Pre-svadhā for Kavyavāhana Sviṣṭakṛt Agni." He takes a portion of the cake from the southern half; of roasted grains from the southern half; of Karambha from the southern half. He pours clarified butter twice. He does not anoint back. Having taken portion while being towards the south, he crosses towards the north. He causes to announce with *O svadhā.* The Āgnīdhra responds with *astu svadhā.* (The Adhvaryu gives the call to the Hotṛ), "Do you utter *svadhā* (i.e. recite the yājyā) for Kavyavāhana Sviṣṭakṛt Agni," (The Hotṛ utters) the *āguras ye svadhā* or *ye svadhāmahe,* and utters Vaṣaṭ as *svadhā namaḥ.* At the utterance of Vaṣaṭ (i.e. *svadhā namaḥ*) he makes the offering in the eastern half of the southern half transgressing the earlier offerings.

Here he throws into the fire the corn-stirring stick and the stem (of sugarcane), and pours over them drops (from the Juhū). Having crossed towards the south, he places the ladles in their places. (The priests) suspend their cords over the left shoulder. The priests exchange their positions. The oblations are transposed. The Adhvaryu places the cake towards the south; the Karmabha towards the north. The roasted grains lie in their place. The Brahman and the sacrificer take their seats towards the south; the Adhvaryu and the Āgnīdhra towards the north. Having cut up the Prāśitra portion the Adhvaryu takes up the Iḍā.

V.15

After the Iḍā has been invoked, the Adhvaryu gives to the Āgnīdhra a portion of Iḍā in six portions. The priests having consumed (the Iḍā) by smelling keep it on the sacrificial grass. They suspend their cords over the right shoulder. (The Adhvaryu) mixes together in a pan the cake, roasted grains and Karambha. (The sacrificer) offers three balls on the tri-leafs (deposited) on three corners (of the altar)—on the southern buttock with the formula, "This for thee O father and who

ये च त्वामन्विति दक्षिणे ऽंसे । एत्तते प्रपितामहासौ ये च त्वामन्वित्युत्तरे ऽंसे । उत्तरस्यां श्रोण्यां लेपं निमार्ष्ट्येषा युष्माकमियमस्माकमिमां वयं जीवा जीवन्तो ऽनुसंचरन्तो भूयास्मेति । अत्र पितरो यथाभागं मन्दध्वमित्युक्त्वोदञ्चो निष्क्रम्य यज्ञोपवीतानि कृत्वाहवनीयमुपतिष्ठन्ते सुसंदृशं त्वा वयं मघवन्मन्दिषीमहि । प्र नूनं पूर्णवन्धुर स्तुतो यासि वशाꣳ अनु । योजा न्विन्द्र ते हरोमिति । आ तमितोरुपतिष्ठन्ते । अथ गार्हपत्यमुपतिष्ठन्ते ऽक्षन्नमीमदन्त ह्यव प्रिया अधूषत । अस्तोषत स्वभानवो विप्रा नविष्ठया मती । योजा न्विन्द्र ते हरोमिति । आ तमितोरुपतिष्ठन्ते । अथ प्राचीनावीतानि कृत्वान्वाहार्यपचनमभिप्रपद्यन्ते ऽक्षन्पितरो ऽमीमदन्त पितरो ऽतीतृपन्त पितरो ऽमीमृजन्त पितरः । परेत पितरः सोम्या इति । आ तमितोरुपतिष्ठन्ते। स यो बलवाꣳ स्तमाहानेनोदकुम्भेन संततया धारया त्रिरपसलैः परिषिञ्चन् परीहीति । स तथा करोति । निधाय कुम्भं यथेतं त्रिः पुनः प्रतिपर्येति । आहरणप्रीत्येव कशिपूपबर्हणे आञ्जनाभ्यञ्जने ददाति । अथ वासाꣳसि ददाति । अथ षड्भिर्नमस्कारैर्विपर्यासमुपतिष्ठते । अथ वीरं याचते । अथैनानुत्थाप्य प्रवाह्य तिसृभिर्मन आह्वयते मनो न्वा हुवामह आ न एतु मन पुनः पुनर्नः पितरो मन इति । अत्रैतान्पिण्डान्सह पर्णसेवैरग्नावनुप्रहरति। व्यवच्छिन्दन्ति परिश्रयणम् । अथ यज्ञोपवीतानि कुर्वते । अथ संप्रैषमाह ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीदग्नीन्सकृत्सकृत्संमृड्ढीति । अथ जुहूपभृतावादायात्याक्रम्याश्राव्याह देवौ यजेति । वषट्कृते जुहोति । यज

follow thee." On the southern shoulder with the formula, "This for thee O grandfather, and who follow thee," on the northern shoulder with the formula, "This for thee O great grandfather and who follow thee." On the northern buttock he cleanses the wipings with the formula "that yours, this ours, may we living, be following this." He says, "O Pitṛs, enjoy your share here."[1] Having gone towards the north, and having suspended their cords over the left shoulders, they pray to the Āhavanīya with the verse, "O bountiful Indra, may we gladden thee, the fair looking, with the chariot-seat; filled dost thou praised, go forth according to our will. Do thou yoke, O Indra, thy two steeds."[2] They pray holding the breath as long as they can. They pray to the Gārhapatya with the verse, "They have eaten, they have rejoiced, the dear have dispelled (evils). The radiant sages have been praised with the newest hymn. Do thou yoke O Indra, thy steeds."[3] They pray holding the breath as long as they can. Suspending their cords over the right shoulder, they move towards the Anvāhāryapacana fire and pray with the formula, "The Pitṛs have eaten; the Pitṛs have rejoiced, the Pitṛs are gratified, the Pitṛs have wiped out; O somya Pitṛs, do you go away."[3] They pray holding breath as long as they can.

He says to one who is strong, "Do thou go round three times by the left, sprinkling around in a continuous stream through this water-pitcher." He does so. Ḥaving kept down the pitcher, he moves three times in the reverse direction. As if through love for offering, (the sacrificer) offers mattress and pillow, collyrium and ointment; offers pieces of cloth. He prays with the six Namskāra formulas by reversal.[4] He asks for a heroic son. Having caused them to get up and move, he invokes his mind with three verses, "We summon the mind hither with the praise of Narāśaṁsa and the reverence of the Pitṛs—Let our mind return to us for vigour, for insight, for life, so that we may long see the sun—May the Pitṛs restore mind to us, may the host of the gods; may we belong to the band of the living."[3] Here he puts the balls together with the trileafs on the fire. The enclosure is broken. The priests suspend their cords over the left shoulder.

The Ādhvaryu gives out the call, "O Brahman, we shall start, having put a fire-stick (on the fire) O Agnīdh, do thou cleanse the fires once each." Having taken up the Juhū and the Upabhṛt, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the two Devas." He makes the offering at the Vaṣaṭ-utterance. Having offered two Anūyājas excluding that for Barhis (with the call) "Do you recite the yājyā," "Do you recite the yājyā." Having crossed towards

1. cf. TS III.2.5.5
2. cf. TS. I.8.5.1
3. cf. TS. I. 8.5.2
4. cf. BaudhŚS III.11

यजेत्यपबर्हिषौ द्वावनूयाजाविष्ट्वोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा वाजवतीभ्याꣳ स्रुचौ व्यूहति । शंयुना प्रस्तरपरिधि संप्रकीर्य संप्रस्राव्य स्रुचौ विमुच्यात्रैव समिष्टयजुर्जुहोति । अथैतेषाꣳ शस्त्राणां द्वेद्वे उदाहरन्ति। अथ यज्ञोपवीतानि कृत्वा प्राजापत्ययर्चा गार्हपत्यमुपतिष्ठन्ते प्रजापते न त्वदेतान्यन्य इति । अत्रैतां द्वितीयां जपति यदन्तरिक्षं पृथिवीमुत द्यामिति। संतिष्ठते महापितृयज्ञः ॥ १५ ॥ चतुर्थः ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता प्रतिपूरुषं त्रैयम्बका-नेककपालानेकातिरिक्तान्गार्हपत्ये श्रपयित्वानभिघारितानुद्वास्य सते वा शरावे वा जरत्कोशबिले वा समुप्योपास्ते । अथ याचति नीललोहिते सूत्रे अन्तमं पर्णमन्तमागारादेकोल्मुकमुदपात्रमिति । एतत्समादाय गार्ह-पत्यमुपतिष्ठन्ते यावन्तो गृह्या स्मस्तेभ्यः कमकरं पशूनाꣳ शर्मासि शर्म यजमानस्य शर्म मे यच्छेति । अथोदञ्चो निष्क्रम्य तां दिशं यन्ति यत्रास्य नित्यसंपन्नश्चतुष्पथ स्पष्टो भवति । यद्यु वै न भवत्यनसा वा रथेन वा वियान्ति । तदेतदेकोल्मुकमुपसमाधाय संपरिस्तीर्यान्तमे पर्णे सर्वेषां त्रैयम्बकाणाꣳ सकृत्सकृत्समवदाय जुहोत्येक एव रुद्रो न द्वितीयाय तस्थ आखुस्ते रुद्र पशुस्तं जुषस्वैष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व भेषजं गवे ऽश्वाय पुरुषाय भेषजमथो अस्मभ्यं भेषजꣳ सुभेषजं यथासति

the north, having placed the two ladles in their places, he separates the two ladles with two Vājavatī verses.[5] Having dispersed the Prastara and the enclosing sticks at the Śaṁyuvāka formula (recited by the Hotṛ), having left drops of clarified butter (from the Juhū on the fire), having released the two ladles, he offers the Samiṣṭayajus offering.[6] The sacrificial implements are carried away in pairs. Having suspended their cords over the left shoulder, the priests pray to the Gārhapatya with the verse, "O Prajāpati, none other than thee has encompassed all the creations. With whatever desire we offer unto thee, may we attain that desire. May we be lords of wealth."[7] Here he murmurs the second verse, "Whatever harm we have done to the midregion, to the earth and to the heaven, to mother and father, may Agni, the lord of the house, free me from that sin; may he make me blameless in respect of all the evils that we have committed."[8] The Mahāpitṛyajña comes to an end.

V.16

While the Adhvaryu is functioning (in the Mahāpitṛyajña), the Pratiprasthātṛ, having baked on the Gārhapatya cakes on one potsherd as many as the persons (in the sacrificer's family) plus one pertaining to Tryambaka. After having taken them down over whom clarified butter has been poured, and having collected them in a pan or a platter or an old box, he keeps waiting. (The Adhvaryu) asks for blue and red threads, side-leaf of a Palāśa tri-leaf, a fire-brand procured from a nearby house and a pot full of water. Having taken up all this, (the priests) pray to the Gārhapatya with the formula, "As many members of the house as we are, to them I have made prosperity. Thou art the welfare of the cattle, the welfare of the sacrificer; do thou grant me welfare."[1] Having gone out, they go towards that direction towards which they may find a crowded square. If there is none, they go by a cart or a chariot.

Having enkindled there the firebrand, having strewn it around and having taken up in the side-leaf a portion of each of the Tryambaka-cakes, he makes the offering with the mantras, "Rudra is the only one; he does not endure the other. The rat, O Rudra is thy animal; do thou approve of it. This is thy portion, O Rudra;

5. cf. BaudhŚS I.19
6. cf. BaudhŚS I.21
7. cf. TS.I.8.14.2
8. cf. TS.I.8.5.3

1. cf. TS I. 8.6.1

सुगं मेषाय मेष्या अवाम्ब रुद्रमदिमह्यव देवं त्र्यम्बकम् । यथा नः श्रेयसः करद्यथा नो वस्यसः करद्यथा नः पशुमतः करद्यथा नो व्यवसाययात्स्वाहेति । अत्रैतदन्तमं पर्णं यं द्वेष्टि तस्य संचरे पशूनां न्यस्यति । यद्यु वै न द्वेष्ट्याखूवटे न्यस्यति । अथैतेषां त्रैयम्बकाणामेकैकं व्युत्प्रयच्छति द्वौ यजमानाय । अथैतमग्निं त्रिः प्रदक्षिणं परियन्ति दक्षिणानूरूनुपाघ्नानास्त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतादिति। सकृत्परीत्योत्तरतस्तिष्ठन्ति । उत्खिदन्ति । भगाय त्वेति लिप्सन्ते । एवमेव द्वितीयं परियन्ति । एवं तृतीयम् । अथैषा पतिकामा त्रिरपसलैः पर्यैति सव्यमूरुमुपाघ्नाना त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मा पतेरिति । सकृत्परीत्योत्तरतस्तिष्ठति । उत्खिदति। भगाय त्वेति लिप्सते । एवमेव द्वितीयं पर्यैति । एवं तृतीयम् । अथैनान्यजमानस्याञ्जलावावपति ॥ १६ ॥

प्रजया त्वा सꣳसृजामि मासरेण सुरामिवेति । तान्यजमानः पत्न्यञ्जलावावपति प्रजया त्वा पशुभिः सꣳसृजामि मासरेण सुरामिवेति । तान्पत्नी दुहित्रे भगकामायै भगेन त्वा सꣳसृजामि मासरेण सुरामिवेति । अथैनान्मूत ओप्य नीललोहिताभ्याꣳ सूत्राभ्यां विग्रथ्य शुष्के वा स्थाणौ विशाखायां वा बध्नात्येष ते रुद्र भागस्तं जुषस्व तेनावसेन परो मूजवतो ऽतीह्यवततधन्वा पिनाकहस्तः कृत्तिवासोमिति । आ तमितोरुपतिष्ठन्ते । अथापो व्यतिषिच्य परास्य पात्रमनवेक्षमाणा आयन्ति। हस्तपादान्प्रक्षाल्यैतेनैव यथेतमेत्यादित्यं चरुं पुनरेत्य निर्वपति । इयं वा

together with thy sister Ambikā do thou rejoice it. (Do thou give) medicine for ox, for horse, for man and medicine for us, medicine that be rich in healing, good for ram and sheep. We have appeased, O lady, Rudra the god Tryambaka, that he may make us prosperous; that he may increase our wealth; that he may make us rich in cattle; that he may embolden us, Svāhā."[2] Here he throws the side-leaf in the space trodden by the cattle of one whom (the sacrificer) hates. If the sacrificer does not hate anybody, he puts it in the hole of a rat.

Out of these Tryambaka-cakes he gives one each to the family members; two to the sacrificer. All of them go round the fire striking their right thighs with the verse, "We make offering to Tryambaka, the fragrant, increaser of prosperity. May I be loosened, like a cucumber from its stem, from death, not from immortality."[3] Having gone around once, they stand towards the north. They throw up the cake and catch it with the formula, "For fortune thee." Similarly they go round a second time; go round a third time. (A daughter) desirous of a husband goes around three times by the left, striking her left thigh, with the verse, "We make offering to Tryambaka, the fragrant, giving a husband. May I be loosened, like a cucumber from its stem, from here; not from the husband." Having gone around once, she stands towards the north. She throws up the cake, and catches with the formula, "For fortune thee." Similiarly a second time, similarly a third time. Each one puts (the cake) into the folded palms of the sacrificer.

V.17

(With the half verse) "I unite thee with offspring, like the Surā with mixture of rice and water." The sacrificer puts them into the folded palms of the sacrificer's wife with the half verse, "I unite thee with offspring and cattle like the Surā with the mixture of rice water." The sacrificer's wife (hands them over) to her daughter desiring fortune with the half verse, "I unite thee with fortune like the Surā with the mixture of rice and water." Having collected them in a basket and having tied it with blue and red threads, he fastens it on a dried stump of a tree or on a post with two prongs with the formula, "This is thy portion, O Rudra, rejoice in it. With it for food, do thou go away beyond the Mūjavant (mountain) with unstrung bow, thy club in hand and clad in skin."[1] They pray with this formula holding their breath as long as they can. Having sprinkled away water and having thrown the pot, they come back without gazing behind. They wash hands and feet. Having entered the fire hall

2. cf.TS.I.8.6.1-2
3. cf.TS.I.8.6.2

1. cf. TS. I.8.6.2

अदितिरस्यामेव प्रतितिष्ठन्तीति ब्राह्मणम् । सा प्रसिद्धेष्टिः संतिष्ठते । अत्र विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि च वपते य इमां महीं पृथिवीमृतुभिः पर्यवर्तयद्यो अस्याः पृथिव्यास्त्वचि निवर्तयत्योषधीः । अग्निरीशान ओजसा वरुणो धीतिभिः सह । इन्द्रो मरुद्भिः सखिभिः सह ॥ अग्निस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा । शिरस्तपस्याहितं वैश्वानरस्य तेजसा । ऋतेनास्य निवर्तये सत्येन परिवर्तये। तपसास्यानुवर्तये शिवेनास्योपवर्तये शग्मेनास्याभिवर्तये ॥ शीर्ष्णस्तदृतं तत्सत्यं तद्व्रतं तच्छकेयं तेन शकेयं तेन राध्यासमिति पुरस्तादेवाग्रेऽथ दक्षिणतोऽथ पश्चादथोत्तरतोऽथोपरिष्टात् । संतिष्ठन्ते साकमेधहवीꣳषि। इदावत्सरीणाꣳ स्वस्तिमाशास्त इत्याशास्ते ॥ १७ ॥ पञ्चमः ॥

अथातश्चतुर्षु मासेषु शुनासीरीयहविर्भिर्यक्ष्यमाणो भवति । स उपकल्पयते त्रेणीꣳ शललीं लोहितायसस्य च क्षुरं पञ्चतयानि पुरोडाशकपालानि पञ्च चरुस्थालीस्तावन्ति मेक्षणानि पृषदाज्याय दधीति। अथास्यैताꣳ रात्रिं वायवे वत्सा अपाकृता भवन्ति । प्रातर्वायव्यं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ प्रातर्हुते ऽग्निहोत्रे पृष्ठ्याꣳ स्तीर्त्वापः प्रणीय निर्वपत्याग्नेयमष्टाकपालमिति पञ्च संचराण्यैन्द्राग्नं द्वादशकपालं वैश्वदेवं चरुमिन्द्राय शुनासीराय पुरोडाशं द्वादशकपालं वायव्यं पयः सौर्यमेककपालमिति । त्वचं पुरोडाशानां ग्राहयित्वा श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय स्तम्बयजुर्हरति । इदमेव

by the route by which he had gone, the Adhvaryu pours out paddy for cooked rice to Aditi. "This (earth) is indeed Aditi. Stand firm on it," So says the Brāhmaṇa.[2] The Iṣṭi comes to an end in the prescribed manner.

(The sacrificer) releases the vow. Having performed the Full-moon sacrifice and the Vaimṛdheṣṭi and having sat on the sacrificer's seat, he gets his hair on the head shortened by means of the three-striped quill of a porcupine and a razor of black iron and gets shaved his beard with the mantras, "(It is through the ordinance of Prajāpati) that (the sun) turned around this great earth together with the seasons, that Agni (becomes) the Lord by his splendour, that Varuṇa (governs) by his rules, that Indra together with his companions-the Maruts (functions)—Agni is provided with sharp heat; Tapas is trodden upon by Uṣṇih verses; the head is placed within Tapas with the lustre of Vaiśvānara Agni. I cut his hair with Ṛta. I shorten it with truth, with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along with regard to the head that is (Prajāpati's) order; that is truth; that is the vow; may I be capable of it; may I be capable with it; may I prosper through it."[3] (Thus he murmurs) first towards the east, then towards the south, then towards the west, then towards the north and then upwards. The Sākamedha offerings thus come to an end. The sacrificer asks for benediction with the formula, "He asks for grace lasting for an Idāvatsara."[4]

V.18

After four months (the sacrificer) proposes to offer Śunāsīrīya oblations. He procures a three-striped quill of a porcupine, a razor of black iron, five sets of potsherds for cakes, five vessels for cooking rice, as many corn-stirring sticks, and curds for Pṛṣadājya. This night the calves of cows are driven away (from their mothers) for (milk to) Vāyu. Next morning the Adhvaryu causes the milk to be milked for Vāyu with the procedure prescribed for Sāṁnāyya or silently.[1] In the morning, after he has offered Agnihotra, having strewn the Pṛṣṭhyā line and having carried forth (Praṇītā) water, he pours out (paddy) for five passing (*saṁcara*) oblations beginning with a cake on eight potsherds to Agni, then a cake on twelve potsherds to Indra-Agni, cooked rice to Viśve Devas, a cake on twleve potsherds to Śunāsīra Indra, milk for Vāyu and a cake on one potsherd to Sūrya. Having made the cakes catch the crust, having kept them on potsherds, having covered them with ashes, having gone forward and having poured down (the wash-water) for Āpyas,

2. cf. TBr. I.6.10.5
3. cf. TBr. I.5.5.1,2
4. cf. TBr. I.4.10.2

1. cf. BaudhŚS I.3

प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परि-
गृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । स यद्युत्तरवेदिं
करोति यथा महाहवीꣳष्येवꣳ संतिष्ठते । यद्यु वा उत्तरवेदिं न करोति यथा
वैश्वदेवहवीꣳष्येवꣳ संतिष्ठते ऽन्यत्र वाजिनात् । अथ पूर्णपात्रविष्णु-
क्रमैश्चरित्वा विसृजते व्रतम् । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन
उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि
च वपत एक मासमुदसृजत्परमेष्ठी प्रजाभ्यः । तेनाभ्यो मह आवहदमृतं
मर्त्याभ्यः ॥ प्रजामनु प्रजायसे तदु ते मर्त्यामृतम् । येन मासा अर्धमासा
ऋतवः परिवत्सराः ॥ येन ते ते प्रजापते ईजानस्य न्यवर्तयन् । तेनाहमस्य
ब्रह्मणा निवर्तयामि जीवसे ॥ अग्निस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा।
शिरस्तपस्याहितं वैश्वानरस्य तेजसा । ऋतेनास्य निवर्तये सत्येन परिवर्तये।
तपसास्यानुवर्तये शिवेनास्योपवर्तये शग्मेनास्याभिवर्तये ॥ शीर्ष्णस्तदृतं
तत्सत्यं तद्व्रतं तच्छकेयं तेन शकेयं तेन राध्यासमिति पुरस्तादेवाग्रे ऽथ
दक्षिणतो ऽथ पश्चादथोत्तरतो ऽथोपरिष्टात् । संतिष्ठन्ते शुनासीरीयहवीꣳषि।
अनुवत्सरीणाꣳ स्वस्तिमाशास्त इत्याशास्ते ॥ १८ ॥ षष्ठः ॥

॥ इति पञ्चमः प्रश्नः ॥

he carries the Stambayajus. (The rite) is prescribed in the Paurodāśika Brāhmaṇa.[2] (He carries the Stambayajus) three times with the formula and the fourth time silently. He does the first tracing (of the altar); murmurs the Karaṇa formula.[3] He digs out (the altar). The Āgnīdhra carries (earth) from the dug out space three times. If (the Adhvaryu) prepares the Uttaravedi, the procedure is gone through as for the Mahāhavis.[4] If he does not prepare the Uttaravedi, the procedure is gone through as for the Vaiśvadeva oblations, except the offering of whey. Having gone through the pouring down of Pūrṇapātra (i.e. Praṇītā-goblet) and Viṣṇu-strides, the sacrificer releases the vow.[5]

Having performed the Full-moon sacrifice and the Vaimṛdheṣṭi, and having sat on the sacrificer's seat, he gets his hair shortened by means of the three-striped quill of a porcupine and iron razor, and gets his beard shaved with the mantras, "The supreme god left away one month for the progeny. Through it he brought for the mortal the great ever-lasting fruit. O human being, thou comest to life through the offspring; that is thy immortality. O Prajāpati, as a result of the Brahman-power of thee who performed a sacrifice, the months, half months, seasons, Parivatsaras go on in cycle. By that Brahman-power, I cut the hair (of the sacrificer) for his long life—Agni is provided with sharp heat; Tapas is trodden upon by Uṣṇih verse, the head is placed within Tapas with the lustre of Vaiśvānara Agni. I cut his hair with Ṛta. I shorten it with truth; with Tapas I pursue it; with the auspicious I bring it near; with the helpful I turn it along. With regard to the head that is (Prajāpati's) order; that is truth, that is the vow; may I be capable of it, may I be capable with it, may I prosper through it."[6] (Thus he murmurs) first towards the east; then towards the south, then towards the west; then towards the north; then upwards. The Śunāsīrīya offerings (thus) come to an end. He asks for benediction with the formula. "He asks for grace lasting for Anuvatsara."[7]

CHAPTER V ENDS.

2. cf. Footnote No. 1 to BaudhŚS V.2
3. cf. BaudhŚS I.11
4. In the Sākamedhaparvan of Cāturmāsyas cf BaudhŚS V.10
5. cf. BaudhŚS V.2
6. cf. TBr. I.5.5.1,2
7. cf. TBr. I.4.10.2

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